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NEW TESTAMENT ABSTRACTS



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WESTON COLLEGE OF THE HOLY SPIRIT
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NEW TESTAMENT ABSTRACTS

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NEW TESTAMENT ABSTRACTS

VOLUME 5

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TABLE OF CONTENTS

PERIODICAL ABSTRACTS

INTRODUCTION	1, 127, 255
Texts and Versions	8, 134, 260
NT General	11, 136, 262
GOSPELS—ACTS	
Gospels (General)	15, 139, 265
Synoptic Gospels	21, 146, 268
Matthew	22, 149, 268
Mark	27, 154, 275
Luke	29, 157, 278
John	33, 162, 281
Acts of the Apostles	40, 168, 289
EPISTLES—APOCALYPSE	
Paul	44, 170, 292
Pauline Epistles	47, 174, 299
Catholic Epistles	54, 181, 307
Apocalypse	56, 183, 307
BIBLICAL THEOLOGY	58, 184, 309
EARLY CHURCH	71, 200, 314
DEAD SEA SCROLLS	78, 205, 319

BOOKS AND OPINIONS

Introduction, NT General	85, 213, 323
Gospels	89, 216, 324
Epistles—Apocalypse	93, 224, 334
Biblical Theology	96, 226, 336
Early Church—Dead Sea Scrolls	99, 232, 342

BIOGRAPHICAL NOTES	103, 237, 347
--------------------------	---------------

BOOK NOTICES	106, 239, 349
--------------------	---------------

INDEXES

Principal Scripture Texts	371
Authors	373
Books and Opinions	380
Book Notices	382
Journals	388
Abstractors	390

PERIODICAL ABSTRACTS

INTRODUCTION

1. F. I. ANDERSEN, "We Speak . . . In the Words . . . Which The Holy Ghost Teacheth," *WestTheolJourn* 22 (2, '60) 113-132.

A attacks the notion of revelation which is prominent in current theological discussion. Many present-day writers maintain that revelation is primarily God's activity, not certain eternal ideas or certain divinely authenticated or dictated doctrines. They say that divine revelation is not a book or a doctrine; the revelation is God Himself in His self-manifestation within history. God does not give us information by communication; He gives us Himself in communion.

But this is a one-sided view. In the Bible the utterance of God is *both* personal *and* verbal, yet there are not two distinct modes or levels of utterance. Jesus the Person, as God's Message, is disclosed by means of words which are a message about Him. The written word points to the living Word because the incarnate Word declared Himself by means of human speech, and we have absolutely no knowledge of Him apart from the testimony of Scripture. Hence both aspects of revelation must be stressed. While the divine self-disclosure is personal, historic and specific, the saving encounter of the redeeming Lord with the needy sinner is achieved by words uttered by God as well as by deeds done.—J. R. W.

2. H. J. CADBURY, "New Testament Scholarship: Fifty Years in Retrospect," *JournBibRel* 28 (2, '60) 194-198.

The century began with emphasis on source criticism and the *religionsgeschichtlich* approach. Within it developed form-criticism, the social gospel in America only, and near its center demythologizing. At the start of the century intertestamental literature became available and within the century early post-biblical Jewish literature. The importance of eschatology has been recognized, and the attempt to recover the historical Jesus has been made. Interests and motives of scholars rather than new objective materials have conditioned scholarly production. In matters of text, archaeology, and cultural backgrounds Catholic scholarship has been as uninhibited as Protestant. In matters of introduction many questions once treated as closed are now open.—J. H. C.

3. E. C. COLWELL, "New Testament Scholarship in Prospect," *JournBibRel* 28 (2, '60) 199-203.

The future is necessarily a guess. In the historical and linguistic areas, scholarship is cumulative and the past will continue to stimulate and undergird the future. Some new insights will be used to buttress exploded hypotheses.

Constructive future foci of study may well be on Gnosticism. Qumran materials may be less central, and there may be a shift from systematic theology to historical. In fact historical study may yet sustain an adequate interpretation of revelation, the revelation that was in Jesus.—J. H. C.

4. J. GOETTMANN, "Le feu du ciel sur la terre," *BibVieChrét* 33 ('60) 48-61.

Discusses the use of the terms "light" and "fire" in the OT and the NT.

5. C. KEARNS, "The Word of God is Alive," *Doctrine and Life* 10 (2, '60) 62-69.

Considers the richness in the word of God and outlines methods of reading and study.

6. J. O'ROURKE, "The Vatican Council and Canoncity," *AmEcclRev* 142 (3, '60) 183-187.

Although the words "through the apostles," found in the revised schema of the Constitution *De Fide Catholica*, were omitted in the definitive version, the fathers of the Council seem to have intended to include the idea implicitly in the definition regarding the canon of Sacred Scripture.—J. O'R. (Author).

7. W. R. ROEHRS, "The Unity of Scripture," *ConcTheolMon* 31 (5, '60) 277-302.

8. J. SALGUERO, "La Biblia, Historia Santa," *CultBíb* 17 (171, '60) 71-77.

Discusses the points which make the Bible unique among the books of history and its sacred character.

Interpretation

9. L. ALONSO-SCHÖKEL, "Genera litteraria," *VerbDom* 38 (1, '60) 3-15.

There has been some confusion among Catholic exegetes—as also among students of literature in general—as to what literary genres (*genera litteraria*) are, and whether they even exist. If the term is taken to mean literary patterns, created by some genius, copied by later writers, recognized as traditional by readers or hearers, and capable of analysis and definition by literary critics, it is beyond question that literary genres do exist. What is open to question, because not always immediately evident, is whether a particular author is using a particular genre at a particular time; e.g., David does not at first recognize Nathan's parable as a parable. The discussion as to whether literary genres exist was possible only because some exegetes use the term to mean that which a text contains over and above the literal sense (hence the equation: text *minus* literary genre = literal sense). But the literary genre is not a detachable part of the text. So this use of the term ought to be abandoned by those who employ it, and politely discouraged by those who do not.—J. F. Bl.

10. H. CONZELMANN, "Zur Methode der Leben-Jesu-Forschung," *ZeitTheol Kirche* 56 (Beiheft 1, '59) 2-13.

(1) The present situation. Recent confusion has resulted from a latent historicizing of the kerygma. Conservative theology has taken up the liberal search, not for a life of Jesus, but the *ipsissima vox*. Bultmann, too, concerned himself exclusively with the teachings of Jesus, but this was the presupposition of NT theology, not the object. (2) Problems. C is concerned about the communication between the general debate over the question of the historical Jesus and the specific results of historical research. Even if the theme becomes "Jesus and Faith" this must be historically verified. Furthermore, Fuchs and Ebeling have stated the problem as one to be solved by form-criticism. This is not accepted as a method in the English-speaking world, where the problem is more that of Jesus' self-consciousness in terms of a synthesis between the Son of Man and the Servant of Yahweh. (3) Some individual questions of current research in the life of Jesus. (a) In order to achieve the demanded reliability, any reconstruction of the life of Jesus must come to some agreement concerning the authenticity of tradition. Criteria must be formulated for determining that which can be connected with the pre-Easter existence of Jesus but is not involved in the construction of the believing community. For example, eschatology is not solved by self-consciousness. Jesus is peculiar in excising time from eschatology and replacing it with existence. He did not consider God's kingdom as present in Himself, but it was the presence of signs in Him which unveiled the nearness of the kingdom. (b) One of the most important and least observed problems is the lack of cross-connections between certain elements of His teaching—His view of God, eschatology and ethics. Next to each other can be found references to the ongoing world-like reign of God and pronouncements concerning the near end. Similarly, ethics are not connected with eschatology but with judgment and reward. As a result, in the cosmology (rule of God), in the eschatology (coming of God) and in the ethic (will of God) we confront an indirect Christology. Jesus considers Himself the result of this direct confrontation. These teachings were taken unchanged from Judaism, but the focus has become man, not a world view. Easter is the realization for the hearer of this new existence. Indirect Christology becomes then direct Christology.—G. F. S.

11. G. EBELING, "Wort Gottes und Hermeneutik," *ZeitTheol Kirche* 56 (2, '59) 224-251.

E compares the Catholic understanding of tradition with the Protestant principle of Scripture. The Reformation upheld the principle of *claritas scripturae* over against the need of tradition, but the identification of the word of God with Scripture confused the hermeneutical problem. The current return to a theology of the word of 'God stands' in danger of skipping too lightly over the hermeneutical problem. E makes these points about hermeneutics: (1) A specialized hermeneutic can be distinguished from a general hermeneutic but

the basic principle is the same. There is no *hermeneutica sacra* and then a *hermeneutica profana*. (2) The conception of hermeneutics as the theory of interpreting a text must be corrected to include other phenomena. Whatever deals with the expression (*Sprachlichkeit*) of existence is a text in the wider sense. The primary phenomenon of understanding is not the understanding of speech, but understanding through speech. The word itself has a hermeneutical function. Consequently, (a) interpretation, and therefore hermeneutics, is only necessary when the word-event for some reason is disturbed. (b) The object of hermeneutics is the word-event as such so that hermeneutics as the teaching of understanding must be the teaching of the word. (c) Since the hermeneutic is oriented to the word, it is oriented to reality which comes to understanding through the word. Results: (1) Theological hermeneutics is the doctrine of the word of God. (2) The relation between word of God and word of man is clarified: the word of God is that which makes man a man, in that it brings him to faith. (3) The relation of a text to preaching is clarified: preaching is not the exegesis of a text but the presentation of a text. Therefore the text by means of the sermon becomes a hermeneutical help for the understanding of present experience. Where this happens in a radical way it is called the word of God.—G. F. S.

12. H. M. FRANZMANN, "The Posture of the Interpreter," *ConcTheolMon* 31 (3, '60) 148-164.

Mimēsis is a natural and suitable term for the task of the interpreter. It recognizes apostolic authority as a creation of God, which remains essentially Messianic authority. The interpreter recognizes the *wunderbar* character of the word, that is, as it divinely transcends the possibilities of human historic development. He recognizes its counterpart, the word's historic character. He recognizes the interpenetration of the *wunderbar* and the historical. He must carry on his *mimēsis* in the spirit of faith. He must recognize the authority of the OT, and its essential Christocentricity. The *genus proximum* of the interpreter's work is not some branch of scholarship but ministry, a personal giving of oneself to others; yet it requires scholarly discipline. His *mimēsis* is a continuation of the apostolic task of keeping the Church in vital contact with the primary impulse of the apostolic word.—J. O'R.

13. E. FUCHS, "Was wird in der Exegese des Neuen Testaments interpretiert?" *ZeitTheolKirche* 56 (Beiheft 1, '59) 31-48.

F compares the historical-critical exegesis and interpretation with the existential interpretation. The latter's specific task has become to deal with the expressiveness (*Sprachlichkeit*) of human existence. We are now concerned not only with the possibilities of human relationship, when we ask concerning self-understanding, but we are concerned especially with the freedom to express (*Freiheit zum Wort*) which a man has or can lose; we ask how he understands himself, consciously or unconsciously, when he is measured by this standard.

What then is interpreted in the exegesis of the NT? Surely its existence as "text," its function as speech, especially in the situation of proclamation.

F gives two examples of existential interpretation: the Parable of the Mustard Seed and that of the Treasure Hidden in a Field. In the former the contrast is not: a little thing in contrast to a great effect, but is: a small investment and a large return. Likewise in the latter it is not a small investment compared to a large return, nor an Either-Or (Bultmann), but a large investment with a larger return. Jesus offers the investment, the hearers receive the reward. It is much for them because they received the word that the kingdom comes for their sake. For with His word, with His freedom to express to them, they can joyfully perceive that something great is on the way: the kingdom comes. The investment is understood as Jesus' love.

F then answers probable objections: (1) that he has let his imagination run wild, and (2) that he does not observe the strict methodological boundary of an existential interpretation. He is particularly concerned to refute Bultmann's criticism that he had fallen back into psychology. In summary: the existential interpretation shows us, with the help of that existential, the "freedom to express," the essence of love by faith in the word. Love binds us to history instead of a word, because it gives us its word.—G. F. S.

14. W. D. GEOGHEGAN, "Should the Bible Be De-Platonized?" *TheolToday* 17 (1, '60) 39-52.

Platonism and biblical personalism are not mutually exclusive, for each deals with the nature of things as they are or may be; and Plato's dialogues outline the general methods of metaphysical inquiry. In contrast to Cherbonnier's thesis of exclusiveness, complementarity characterizes the relation. There is an exact parallel between the Platonist's knowledge of an Idea and a theologian's knowledge of God, as ontological priorities. The Deuteronomic concept of Israel's fortune as reflecting covenant-loyalty or disloyalty is actually a kind of Universal. Furthermore, Plato and Bible alike correlate truth and goodness, for goodness is a consequence of grasping the religious truth, the total absence of immorality in the divine nature and behavior. The Platonic concept of participation is close to the biblical concept of creation as a solution of the problem of the One and the Many, one solution supported by reason, the other by prophetic faith. Bible and Plato are alike other-worldly, though the depreciation of the worldly is eschatological in Scripture, an aversion to the changing and the particular in Plato. Plato's God is less personal than the Bible's but in both the Person must disclose himself to be known. The revival of Christian Platonism is a desideratum of theological advance.—J. H. C.

15. M.-D. MAILHIOT, "La pensée de saint Thomas sur le sens spirituel," *Rev Thom* 59 (4, '59) 613-663.

St. Thomas followed Pseudo-Dionysius in recognizing a threefold division in God's plan of salvation: (1) the ancient law of Moses; (2) the new law of

grace; (3) heavenly glory (1-2, q. 106, a. 4, ad 1). Parallelism exists between these three periods, so that events of one are repeated in the following period, but always more perfectly and more fully. In this parallelism is found the basis of the spiritual sense.

The fundamental law of scriptural interpretation is first to determine the literal sense of words (*signa*) either in their proper or metaphorical meaning (1, q. 1, a. 10, ad 1; *Quodl.* 7, a. 14, ad 3). Through the literal sense we become acquainted with God's redemptive acts (*res*) in the plan of salvation. These events can also be considered *res et sacramentum*, because they signify mysterious realities of the future. *Illa vero significatio, qua res significatae per voces iterum res alias significant, dicitur sensus spiritualis* (1, q. 1, a. 10; *Quodl.* 7, a. 14; *in Gal.* 4, lec. 7). Thomas adopted Cassian's fourfold division of the spiritual sense into the historical, the moral or tropological, the mystical or allegorical, the anagogical or heavenly. Thomas sometimes calls the allegorical sense "typical" (*Quodl.* 7, a. 15).

Departing from the Platonic system of Origen and Augustine which valued the visible world only as a symbol or a reflection of divine ideas, Thomas with Aristotle recognized the immediate importance of people, events and things, and as a result, stressed the literal sense. But because the Old Law prefigured the new, and the new prepared for heavenly glory, the exegete must search deeper into the literal sense for the hidden, symbolical "spiritual sense." Thomas explained this symbolism by the philosophical notion of analogy (1, q. 13, a. 5), especially metaphorical analogy, i.e., in the paschal lamb there is found an analogy of the innocence of Christ (1-2, q. 102, a. 3, ad 3). In the use of symbolism Thomas was never guilty of the excesses of the Platonic or Augustinian Schools but marked a return to the authentic typology of NT writers.—C. St.

16. W. SEIBEL, "Historische Methode und Exegese," *StimZeit* 166 (7, '60) 24-36.

The historico-critical method, which has dominated Protestant biblical studies since the second half of the 19th century, puts the scientific historian of the NT before an apparently insoluble dilemma. He must either treat the NT as any other phenomenon of history with a resultant destruction of the basis of dogma, or approach it in the light of his faith which apparently precludes the possibility of objectivity. The dilemma, however, is only apparent if the historico-critical method is properly understood. The task of any critical historian is to study all the phenomena of an age or a person in order to understand the age or the person. The indispensable prerequisite for the historian is an openness to all the phenomena of what he is studying, an openness which must not be hindered by personal or cultural biases. Otherwise he will be unable to understand his subject.

This same openness must characterize the critical historian of the NT. In fact, here it is more important still, since the phenomenon to be studied is

sui generis. Here a person is met who, according to the texts, is a miracle worker, a prophet and a divine Being. The historian cannot hope to understand the person of Christ if he approaches his work with rationalistic preconceptions which are demanded by his philosophical tenets, not by his scientific method. In this singular case the openness to the phenomena of history must become faith if the historian is to grasp the reality of the person of Christ. In fact, faith is the only factual, objective, "historical" report and is demanded by the scientific method itself, correctly understood.—W. A. B.

17. H. M. TEEPLE, "Notes on Theologians' Approach to the Bible," *Journ BibLit* 79 (2, '60) 164-166.

N. F. S. Ferré in *JournBibLit* 78 (2, '59) 105-114 (cf. § 4-6), advocates a theologians' approach to the Bible which in its presuppositions and methodology leads to misinterpretation. Ferré does not sufficiently recognize that theological presuppositions, since they are based on faith and not evidence, are not scientific. Such presuppositions also, since they are dogmatic in nature, resist all change. For instance, that Christ is the center of the Bible is an invalid presupposition at least for the OT. We agree that the Bible should be viewed in its total context, but the view that Christ is the total automatically excludes part of the entire historical context.—N. G. M.

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18. R. BAEPLER, "Scripture and Tradition in the Council of Trent," *Conc TheolMon* 31 (6, '60) 341-362.

The Reformation raised a question for which there was no single traditional answer; Trent produced a compromise formula which settled nothing, and the unsettled question has once again after many years reasserted itself.

19. Y. M.-J. CONGAR, "Sainte Écriture et sainte Église," *RevSciPhilThéol* 44 (1, '60) 81-88.

G. H. Tavard's book *Holy Writ or Holy Church* offers the occasion for a few reflections on the historical relation of Holy Scripture and the Church. The Fathers emphasized a duality and unity which was reductively of the biblical *text* and its *meaning*. They held as revealed that the Church is the Body of Christ, a mystery. This position was maintained by the Middle Ages, but somewhat confusedly due to the indiscriminate use of *revelare* when referring to the canon, to patristic writings, or to decrees of councils and popes. For the Middle Ages the immediate, transcendent action of the Holy Spirit was of primary importance; history and phenomena were secondary. With Nominalism and the Great Schism, a situation, unthinkable in Catholic tradition, arose in which the papacy would be opposed to the body of the Church. Then the false question was posed, "Which is superior, Scripture or Church?" The Reformers answered vehemently that Scripture was. At the same time within Catholic circles the notion of the Church as *collectio fidelium* had

all but eclipsed the patristic idea of a sacramental and mystical Church. In our discussion *Church* is the term to be clarified. Using legitimate modern advances in the fields of historical causality and theory of development, we should look for an exegetical and theological elucidation of the organic union and mutual implication of Church and Scripture which the Fathers and the classical Middle Ages proposed.—R. P. B.

20. J. MOUSON, "De relatione inter S. Scripturam et Traditionem," *CöllMech* 45 (2, '60) 138-143.

[Cf. §§ 3-531; 4-316, 317.] A brief account of recent Catholic studies on the subject which concludes that the thesis that all apostolic tradition is contained in Scripture "adhuc est sub lite."

21. R. SCHARLEMANN, "The Scriptures and the Church," *LuthQuart* 12 (2, '60) 159-166.

S examines G. Tavard, *Holy Writ or Holy Church: The Crisis of the Protestant Reformation*, London, 1959, ch. 6, "The Glad Tidings of Dr. Luther." T criticizes Luther's "Pure Gospel" because it divorces Scripture and tradition, which in the classical view were united, and subordinates both Church and Scripture to Luther's own doctrine of justification by faith.

S comments that Tavard shows great sympathy with the personalities of the Reformation. For S the two traditional answers to the problem why the doctrine of justification by faith is *the* pre-eminent doctrine of Scripture, namely that it is central and that it is fundamental, turn in a circle. But this doctrine intends not to set up another circle but to break through all moral or theoretical circles and has to be understood from Luther's concrete situation. He was aware of the absoluteness of the demand for moral perfection and the impossibility of attaining it. The discovery that the righteousness of God is the righteousness *from* God broke through the hopelessness of this situation which is universal, not as an actuality but as a possibility. Justification by faith renders the making absolute of concrete goods (moral) or truths (theoretical) both unnecessary and impossible.—W. C. L.

Texts and Versions

22. K. GABRIS, "Codex Maurocordatianus. IV. Evangelien," *CommViat* 2 (4, '59) 354-361.

[Cf. §§ 3-313, 535; 4-21.] Describes the condition of the Gospel texts (minor omissions and additions and some erasures), the marginal notations for liturgical use, and the classification of the text (in general, Koine).

23. J. GRIBOMONT, "L'Église et les versions bibliques," *MaisDieu* 62 ('60) 41-68.

The historical development of different versions of the Bible in the Church is sketched, emphasizing the liturgical aspect and the Church's policy in accept-

ing new translations. The first use of Latin in the liturgy was in Africa. The first manifestation of a need for liturgical centralization was in Spain, and here the Vulgate, already widespread, was favored. Local languages did not become part of the official Church liturgy except in special instances, e.g., Slavonic. Although attacked, especially on literary grounds, the Vulgate became the official Church version by the Tridentine decree *Insuper* (April 8, 1546). The Church accepted the Vulgate version for theological reasons, the Council not being interested in the liturgical aspects. Of their nature translations are provisional but important for their influence on the language and religious sensibility of the people. Today a French lectionary is possible and would help to form a French liturgical language. Often the Church follows the results of studies by specialists or approves pre-existing texts, allowing time to prove their value.—E. H.

24. C. KEARNS, "The Success of the *Bible de Jérusalem*," *Angelicum* 37 (2, '60) 201-211.

A survey of the history of the making of the translation, a description of its qualities and an account of its acceptance. The one-volume edition is now in its sixth printing, and 230,000 copies have been issued. A revised edition of the individual books is almost complete. In preparation is an English translation of the work under the editorial direction of Rev. A. Jones.—J. J. C.

25. M. A. KING AND R. PATTERSON, "Textual Studies In the Bodmer Manuscript of John," *BibSac* 117 (466, '60) 164-171.

26. T. M. KLEIN, "The Stature of Knox," *AmEcclRev* 142 (6, '60) 399-409.

After a sketch of Knox's life, Klein dwells upon the controversy about the Bible translation. Having bestowed due credit upon this colossal translation, the writer says that the English hierarchy chose Knox to translate the Bible, not as a Scripture scholar but as a master of the English language. His three fundamental principles were: to be accurate, intelligible, readable. Therefore Knox approached the Bible as a translator and as a commentator. He did not succeed, since he was a classical, not a scientific biblical scholar. The causes of his hyper-subjective approach are found in his highly personalized character, his delight in surprising and amusing, etc. Freer in the OT than in the NT, Knox's translation is "too much of a paraphrase ever to merit general acceptance."—J. A. G.

27. R. LEIVESTAD, "Ungdomsoversettelsen av Det nye testamente. En eksegetisk vurdering" [The NT Translation for Youth. An Exegetical Appraisal], *NorskTeolTid* 60 (4, '59) 204-223.

This translation was first meant to be a simple adaptation of the official (Lutheran) translation to a more modern, direct language. In carrying out this task a new team has tended to make the work more of an original transla-

tion as a first step towards a new official text. A few comments are given on various details.—E. G.

28. O. J. MEHL, "Der revidierte Text des Neuen Testaments von 1956," *TheolLitZeit* 84 (3, '59) 175-179.

As a translator of the Bible Luther often had to revise his work, but we . . . ? Perhaps we should do well to let his text stand and merely add some footnotes. Instead, thousands of passages are corrected and revised, and 1956 cannot be the end of revisions. It is true that many improvements have been made, but a number of texts still remain unsatisfactory, e.g., expressions for marital relations, terms for money, time and measure. And last, but not least, two passages continue to be unintelligible, 1 Cor 13:12 and Heb 11:21.—H. v. B.

29. J. MOLITOR, "Die Bedeutung der altgeorgischen Bibel für die neutestamentliche Textkritik," *BibZeit* 4 (1, '60) 39-53.

(1) A survey of extant textually evaluated material of the Old Georgian NT (particularly of the Gospels); a discussion of the history of the Georgian translations of the Bible in so far as it can be reconstructed; its significance for the history of the Armenian and Syrian texts. (2) A commentary on the various strata of the Georgian text of the NT with special reference to Greek, Armenian and Syrian idioms and to archaic peculiarities within the Georgian tradition.—J. A. S.

30. A.-M. ROGUET AND J. GELINEAU, "Pourquoi tutoyer Dieu dans les traductions bibliques?" *MaisDieu* 62 ('60) 28-31.

Though some retain the plural, *vous*, most modern translations use the singular, *tu*, when referring to God. In poetry both *tu* and *vous* are used. *Tu* is preferred by some as being a more literal translation of the Hebrew, Greek or Latin, similar to the translations for measures of money, distances, time, etc. G prefers *tu*, for the singular is more euphonic, makes for a better rhythm in chant, and aids to the clarity of many sections, especially dialogues. Furthermore *tu*, being a break from ordinary language, is a mark of special respect.—E. H.

31. K. T. SCHÄFER, "Der Ertrag der textkritischen Arbeit am Neuen Testament seit der Jahrhundertwende," *BibZeit* 4 (1, '60) 1-18.

After a survey of NT textual criticism at the turn of the century the author describes the progress since then which has been due to the discovery of some 54 papyri and to the closer study of the minuscule MSS. Even if this work has brought no major clarification for the history of the Greek NT text, still the examination of the early translations (vet lat, Vulg, syr, georg, copt, aeth, arab and got) has materially assisted the critical task of fixing the original text and made material available for a future recension of the NT. At present, however, there is in preparation only a comprehensive critical apparatus of the

NT, based on the *textus receptus*, which will give access to all this newly studied material (cf. M. M. Parvis, A. P. Wikgren, *New Testament Manuscript Studies*, 1950).—J. A. S.

32. A. WIKGREN, "New Armenian Manuscripts of the New Testament in the Kurdian Collection," *JournBibLit* 79 (1, '60) 52-56.

"Ten NT MSS have been added to the extensive collection of Mr. Harry Kurdian of Wichita, Kansas, since 1953. The descriptive data here presented continue the catalogue of sixty items published in four previous numbers of" *JournBibLit*.

33. J. D. YODER, "The Language of the Greek Variants of Codex Bezae," *NovTest* 3 (4, '59) 241-248.

Y finds that in orthography, morphology, and syntax the language of D agrees with the Koine of the early Christian centuries and is reminiscent of the LXX. The vast majority of the variations occur in the area of syntax. The imperfect and future are less frequent than in WH, the present tense more frequent. The participle is more often present tense; the infinitive and subjunctive are usually aorist. Changes in word order are common. There is lack of homogeneity in D; Matthew and John differ sharply in types of mutation from Luke, Mark and Acts. Localization of certain peculiarities within specific passages suggests that Acts 17, Mk 6:31-39, and Lk 21, for example, had a previous independent existence. The peculiarities of John are enhanced, and Acts increases the use of the independent participle.

Contrary to the views of Hort, von Soden, and Vogels, in the Synoptic parallel sections at least, while harmonization occurs, it is not a primary characteristic of D.—D. J. W.

NT General

34. H. ANDERSON, "The Historical Jesus and the Origins of Christianity," *ScotJournTheol* 13 (2, '60) 113-136.

Four factors are responsible for the "shift away from the historical Jesus as the centre of theological interest to the Kerygma, the Church's proclamation, the Christ of faith": (1) The demise of the liberal view of the historical Jesus. (2) Skepticism, principally that engendered by radical form-criticism, concerning the Gospels as sources for the history of Jesus. (3) The alleged limitations of *Historicismus*, and the subsequent emphasis on the importance of "theological interpretation" of the NT as opposed to "critical theology," or historical investigation on analytical-scientific lines. (4) The evolutionary or genetic view of the rise of Christianity, wherein the emphasis has been on "the evolution of Christianity from its surroundings by a process of direct borrowing," and so has resulted in a "bypassing of the historical Jesus in His formative significance for Christian faith."

While these factors contributed to a movement away from the historical Jesus to the kerygma, the reaction to Bultmann's de-historicizing of the Gospels has been a revival of concern with the historical Jesus, but of a different sort from that of the liberal-type quest. This movement has received two emphases: (1) the "Gospels-as-history emphasis," which maintains that "to know the message and career of Jesus is essential and indispensable for our understanding of the Kerygma"; (2) the "Gospels-as-'kerygmatic-history' emphasis," which holds "that our principal source of comprehending the meaning of the historical Jesus is the Kerygma." These are actually two different views of history, each of which, however, accepts the importance of both the historical Jesus and the kerygma, so that the emphasis on the one does not necessitate a dismissal of the other. It is by means of the kerygma that we encounter Christ, not as a theoretical proposition, but as a meaningful Person.—C. H. P.

35. M. BAILLET, "Les Samaritains," *BibTerreSainte* 28 ('60) 4-18.

A profusely illustrated account of the people, their history and customs, with special treatment of the present-day Passover ceremonies.

36. W. BARCLAY, "Hellenistic Thought in New Testament Times: The New Emphasis," *ExpTimes* 71 (7, '60) 207-209; (8, '60) 246-248; (9, '60) 280-284.

Greek thought traveled a long road from Thales to the age of suffering from "the failure of nerve"; from "the search of the intellect for truth" to "the cry of the heart for salvation"; from the time when philosophy was dedicated to cosmological speculation to the time when it became the power by which a man lives and the power in which he prepares to meet the possibility of dying. The shattering experiences which made men seek for help wherever they could find it began with the campaigns and victories of Alexander that put an end to the city-state and left the Greek with no center and no focus in life. Later, at the very time when Christianity came to the world with its offer and with its message, there was a terrifying insecurity about life, when men needed desperately some invisible means of support. Xenophanes, Plato, and Epicurus opposed the popular ideas of gods who had become so depraved that they were abandoned by men. Plutarch, Lucian, Lucretius, and the Cynics carried their opposition to the old gods until these were laughed out of court, and in their place was substituted a nebulous monotheism and the worship of the God who was literally the unknown God. The collapse of conventional religion and the failure of the ancient gods necessarily altered the emphasis of philosophy; but the final and ultimate cause for this alteration was the complete moral breakdown of Greco-Roman society. In a situation like this, philosophy, if it was to have any relevance to the human situation, had to become moral philosophy, and hence it acquired the new emphasis which it was for long to retain.—S. B. M.

37. W. BARCLAY, "Hellenistic Thought in New Testament Times. The Sceptics. The Way of the Abandoned Struggle," *ExpTimes* 71 (10, '60) 297-301.

The Skeptics found the aim of all Hellenistic philosophies, peace of mind, in a "state of mental rest in which we neither deny or affirm anything." The whole Skeptic attitude to the possibility of knowledge is summed up in the ten modes (tropes) of perplexity. This attitude had far-reaching consequences for life: on the face of it Skepticism is the complete paralysis of action as it is the complete denial of all criteria and of all moral standards. To the Skeptics, God cannot be infinite and personal; cannot be a living being; cannot have any virtue; cannot be immaterial or material. The Skeptic said: "There is nothing to believe." The Christian said: "I do believe." But the Christian belief is in a Person, and of a person a man can be sure.—S. B. M.

38. L. CERFAUX, "Pour l'histoire du titre *Apostolos* dans le Nouveau Testament," *RechSciRel* 48 (1-2, '60) 76-92.

(1) The rare word *apostolos* took on new meaning among the early Christians, especially in the Pauline letters. (a) Paul's own claim to the title rests upon his calling by the risen Christ to the Gentile mission. (b) "The apostles, his predecessors," according to 1 Cor 15:5-8 and Gal 1:17—2:10, are the small group to whom the risen Christ has appeared and given the mission of preaching to the entire world. This group includes the Twelve but is not limited to them, for James and Paul are also "apostles." (c) Apart from these major apostles, Paul applies the name to several much broader categories of those who participate in the missionary activity of the early Church, men "sent" by those "sent" by the risen Christ.

(2) The rest of the NT literature indicates that the origin of the term was associated with the Galilean mission as well as with the broader post-Resurrection mission. The tendency was then to limit the use of the term to the Twelve and those who had been accepted as major apostles. From this semantic evolution emerges the fact that early Christianity created its own use of the word to express its consciousness of being founded by and sent by Christ.—G. W. M.

39. J. B. CORSTON, "The New Testament Today," *CanJournTheol* 6 (3, '60) 191-199.

A bulletin of some important recent books on the NT and related fields.

40. C. KEARNS, "Books for Bible Study," *Doctrine and Life* 10 (2, '60) 89-91.

A bibliography of Catholic books.

41. L.-J. MOREAU, "Quand le Seigneur reviendra-t-il?" *NovVet* 35 (2, '60) 135-142.

The question "When will the Lord return?" has preoccupied Christians since

the beginning. Yet the NT affirms that not even the Son knows the date or the hour (Mk 13:32). From this some have concluded that it is and ever will be impossible to have any knowledge on this point. However, if we study the NT texts relative to the parousia, it does not seem that we are held to such absolute agnosticism. In the first place, Jesus Himself has enumerated in some detail a whole series of events that were to precede His Second Coming: wars, famines, persecutions, etc. (cf. Mt 24 and Lk 21). Secondly, the NT indicates three mysterious events which will herald the great Advent: (1) the unity of all Christians under one head (Jn 10:16); (2) the conversion of the Jews (Rom 11:25-36); (3) the great apostasy predicted in 2 Thes 2 and Apoc 20. The prudent study of such prophecies along the lines indicated by the Church, i.e., without pretending to know the date or the hour, can help us to understand and interpret the movement of history towards its final accomplishment.—F. P. G.

42. E. A. NIDA, "The Translation of 'Leprosy'," *BibTrans* 11 (2, '60) 80-81.

This is a brief contribution to the discussion of the problems involved in the proper translation of "leprosy" [cf. §§ 4-605; 5-44]. The various forms of translation that have been used are cited. The author also mentions the difficulty in some languages of rendering the proper sense of "to cleanse."—C. H. P.

43. D. SQUILLACI, "L'Azione Cattolica nel Vangelo," *PalCler* 39 (7, '60) 355-358.

Catholic Action, as proposed by Pope Pius XI, namely, the cooperation of the laity with the clergy in the apostolate, commenced with the beginning of the Church and goes back even to the ministry of Christ.

44. J. L. SWELLENGREBEL, "'Leprosy' and the Bible. The Translation of 'Tsara'ath' and 'Lepra'," *BibTrans* 11 (2, '60) 69-80.

The author takes issue with Dr. Gramberg's assertion [cf. § 4-605] that the stigma attached to leprotics results from confusing *ṣāra'at* and *lepra* with "leprosy." Although *ṣāra'at* may have religious and social connotations, texts from the LXX and NT are cited to prove that it is a serious physical disease, and not merely a ritualistic impurity. The hope that a new Biblical terminology will have great practical effects on the care and cure of leprotics seems over-optimistic in the face of facts. Some problems of translation and of transliteration of *ṣāra'at* (as suggested by Dr. Gramberg) are pointed out.—C. H. P.

45. J. I. VICENTINI, "Actualidades bíblicas," *CienFe* 15 (3, '59) 283-302.

The first part of the article discusses recent periodical contributions to the understanding of Romans; the second part is concerned with books, articles and periodicals on the Dead Sea Scrolls.

46. J. I. VICENTINI, "La crítica racionalista y el Jesús histórico," *CienFe* 15 (4, '59) 499-506.

Renewed interest in the problem of the historical Jesus prompts a survey of recent developments that follows in large measure the work of B. Rigaux in *RevBib* 65 (4, '58) 481-522 [cf. § 3-563]. V sketches the skeptical position of Bultmann and the efforts of E. Stauffer to overcome it (*Jesus, Gestalt und Geschichte*, 1957). Finally he reviews the main lines of contemporary Catholic criticism's insistence on the historical basis of the kerygma.—G. W. M.

47. K. S. WUEST, "The Eloquence of Greek Tenses and Moods," *BibSac* 117 (466, '60) 134-143.

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48. B. MARIANI, "Secundus congressus Biblicus Franciscanus in Italia. Romae, 22-26 Sept. 1959," *VerbDom* 38 (2, '60) 103-106.

49. S. SCHMIDT, "Cinquant'anni del Pontificio Istituto Biblico," *Civiltà Cattolica* 111 (1, '60) 615-623.

On Feb. 17, 1960, the Pontifical Biblical Institute of Rome celebrated the fiftieth anniversary of its founding. The author here traces the history of the school and gives excerpts from the addresses delivered at the jubilee by Pope John and Cardinal Bea.—J. J. C.

50. W. SCHNEEMELCHER, "Deutscher Evangelischer Theologentag 1958. Berlin 27.—31. Mai 1958," *TheolLitZeit* 85 (2, '60) 137-142.

51. "XX Semana Bíblica Española (24 al 29 de septiembre)," *RevEspTeol* 19 (4, '59) 443-448.

GOSPELS — ACTS

Gospels (General)

52. A.-M. BESNARD, "Jean le Baptiste," *VieSpir* 102 (462, '60) 639-647.

A description of the Baptist's character and his work, with special emphasis on his witness to Jesus. Although Scripture records no prayer of John, several of the psalms would fittingly express his sentiments.—J. J. C.

53. M. BLACK, "The Parables as Allegory," *BullJohnRylLib* 42 (2, '60) 273-287.

Before the rise of modern biblical study, it had been customary for centuries to treat the parables of Jesus as allegories, since by their very nature these parables conveyed ideas by means of imagery. A. Jülicher not only rejected this traditional allegorical method *in toto*; he refused no less to admit the

existence in the Gospels of any genuine allegorical parables of Jesus, and sought to understand each parable as the transcript of a fragment of real life intended to convey one point or moral which was to be interpreted in as general terms as possible. C. H. Dodd accepts the conclusions and method of Jülicher without hesitation. The same position is taken by J. Jeremias. Yet, on purely *a priori* grounds there does not seem to be any reason why there should not be allegory in the teaching of Jesus. Examining the Parables of the Sower, of the Wicked Husbandmen, of the Prodigal Son, and of the Good Samaritan, one can conclude: "When more than one truth is illustrated (in a parable) the picture approaches an allegory, and it is not always certain which details are intended to illustrate something, and which are merely part of the scenic framework."—S. B. M.

54. R. E. BROWN, "L'ultima Cena avviene di martedì?" *BibOriente* 2 (2, '60) 48-53.

After summarizing the case for A. Jaubert's hypothesis of a three-day chronology of the Passion and presenting the main objections, B finds the proposal too radical to suit the evidence adduced; he suggests following John's chronology and admitting that the Last Supper was not a legal Passover meal though its Passover elements led the Synoptics to present it as such. [Cf. §§ 4-856r—862r.]

55. UN CHARTREUX, "Le précurseur et l'Apôtre bien-aimé," *VieSpir* 102 (462, '60) 648-651.

A comparison of the character and the functions of the two Johns.

56. R. R. DRI, "Cristo, centro de la Historia," *Didascalia* 14 (2, '60) 77-83.
57. G. EBELING, "Die Frage nach dem historischen Jesus und das Problem der Christologie," *ZeitTheolKirche* 56 (Beiheft 1, '59) 14-30.

Jesus is the criterion of Christology. On the other hand, the question of the historical Jesus is only relevant as a problem of Christology. Can it not be stated radically so? Either the question of the historical Jesus destroys Christology or the question of the historical Jesus must be shown identical with the Christological problem—*tertium non datur*. (1) What is the meaning of the term "historical Jesus"? (a) It is an abbreviation for: Jesus, as He is perceived by historical method, as opposed to the possible changes and portraiture which the traditional picture of Jesus has undergone. (b) The term does not oppose these additions, nor a Jesus of legend, nor a mythical Jesus so much as the dogmatic Jesus. Particularly opposed are: post-Easter interpretations of the life of Jesus, non-historical materials which appear as historical narratives (esp. Resurrection, the appearances and the Ascension), confessions. Such a division is an illusion. Either the dogmatic should be reduced to the historical or the two should be shown not to stand in competition. (c) Histori-

cal research also has problems. The harder the search for the historical Jesus the more strange He appears. And because objectivity is relative, so is the historical Jesus. (*d*) The problem is not: What happened? The task is to allow that to be expressed which was expressed in Jesus. If theology asks what is expressed and if it understands this being which is expressed (*Zur-Sprache-gekommen-Sein*) as happening in the verbal event, then it is on the way towards solving hermeneutically the current tension between historical and dogmatic.

(2) What is expressed in Jesus? (*a*) In Jesus faith is expressed. (*b*) The unity of Jesus with faith is not found in sayings concerning faith but in His sharing of faith—a meeting with His Person. (*c*) Jesus' understanding of faith must claim the historical understanding of Jesus. For faith itself is the approaching (*Zum-Ziel-Kommen*) of that which is expressed in Jesus.

(3) Does faith in Jesus Christ have support in Jesus Himself? (*a*) Historical criticism questions the transition from the historical Jesus to faith in Jesus, but cannot explain the transition. (*b*) To say continuity consists only in Jesus' self-consciousness and His Passion prophecies contradicts the NT tradition, itself supposes an authority for Jesus which belongs to later tradition, and ignores the fact that these so-called genuine sayings are not communicable in themselves but imply the Person of Jesus as well. (*c*) The Easter tradition is a dividing point, to be sure, but in the Easter tradition Jesus as a witness of faith becomes the basis of faith. (*d*) The correlation of Jesus and faith establishes the continuity between the historical Jesus and the so-called Christ of faith. Jesus is not the object of faith but the basis of faith. Hence the *eis* after *pisteuein*. The Jesus of faith will yield no picture of Jesus, but still it is brought to expression by historical research since this basis of faith is expressed in history (Rom 10:17).—G. F. S.

58. J. GALOT, "Science et conscience de Jésus," *NouvRevThéol* 82 (2, '60) 113-131.

The problem is to establish according to revelation the triple human knowledge of Jesus—beatific, infused and acquired. For the beatific knowledge Scripture provides little, and the Fathers are not very specific, but theologians affirm its existence. They stress the point that the human knowledge of Jesus must be as perfect as possible because of the hypostatic union considered either simply in itself or in terms of the purpose of the redemption, namely union with God (P. Bouëssé). These explanations, however, have their weakness, and one must go back to the Gospel texts to find the true meaning of Jesus' knowledge. He is very conscious of being the Son of God; the Word knows Himself not only by His divine knowledge but also by His human soul. But one must place a sharp distinction between the intuitive knowledge of Christ and His state of beatific fruition. During His earthly life Jesus' soul was not in a state of glory, for then He could not have merited. He possessed also infused and experimental knowledge. The first does not necessarily flow from the Incarna-

tion but is required for His redemptive mission. With regard to the second, Mary and Joseph had a real influence on the psychology of the child. Though threefold, the human knowledge of Jesus was unified and grew according to a normal psychological progress. Any valid theological development of the doctrine must find its inspiration in Scripture.—M. R.

59. A. M. HUNTER, "Interpreting the Parables. I. The Interpreter and the Parables. The Centrality of the Kingdom," *Interpretation* 14 (1, '60) 70-84.

First, this article answers basic questions concerning parables: their nature, number, purpose, source and trustworthiness. The second part sketches the history of exegesis from NT times to the present. Alexandrian allegory prevailed over the literal sense of Chrysostom. Medieval exegetes relied heavily on the Fathers. Calvin, the finest exegete since Chrysostom, rejected allegory for natural meaning to make each parable speak to his people's needs. In the modern rise of biblical criticism Jülicher abolished allegory and Dodd placed the parables in the ministry of Jesus with its eschatological context.—J. D. B.

60. J. JERVELL, "Herodes Antipas og hans plass i evangelieoverleveringen" [Herod Antipas and his place in the Gospel Tradition], *NorskTeolTid* 61 (1, '60) 28-40.

The traditional consensus among historians on the character of Herod Antipas may need some revision. Several traits known about him could make him much more of a Jewish nationalist (although certainly not faithful to the Law) and less of a Hellenist and friend of the Romans than usually supposed. As to the Gospels, they differ a little in the role which they assign to him. In Mark the story about him and the Baptist is clearly meant to be a first intimation of the suffering and death of Jesus Himself. In Luke the same story is meant rather to indicate the end of an era and the beginning of a new one (3:19 f.). Luke, much more severe than Mark in his judgment on Antipas, by emphasizing the fact that even this bad character had to acknowledge the innocence of Jesus (23:15), stresses so much more the guilt of the Jews.—E. G.

61. M. DE JONGE, "Judas Iskarioth, de verrader II. Problemen rondom de Nieuw-Testamentische verhalen" [Judas Iscariot, the Betrayer. Problems concerning the NT Accounts] and "Judas Iskarioth, de Verrader (slot). III. De mens Judas" [Judas Iscariot, the Betrayer (conclusion). The Man Judas], *HomBib* 19 (2, '60) 38-45; (3, '60) 69-80.

[Cf. §§ 4-362, 626.] Part two discusses the intention of the Evangelists in the betrayal accounts and defends the historicity of these accounts. The last part surveys and comments upon the psychological pictures of the man Judas drawn in modern literature.

62. A. F. J. KLIJN, "Scribes, Pharisees, Highpriests and Elders in the New Testament," *NovTest* 3 (4, '59) 259-267.

Using the four-document hypothesis K investigates the relationship of the above-mentioned groups in the Synoptics and traces the development of the tradition. In the passages prior to the Passion narratives he finds that the significance of the various Jewish groups seems to be unknown in the tradition, that there is a definite tendency for the Pharisees to be viewed as the most important opponents of Jesus, and that when different groups are mentioned together the author may be attempting to designate the leaders of the Jews *in toto*. Luke shows some preference for omitting Jewish groups. In passages in the Passion narrative the high priests become the chief opponents of Jesus. Matthew's usual phrase is "high priests and elders." In Mark all the groups in the Sanhedrin—invariably the high priests are included—are represented as the opponents of Jesus. Luke at times adds explanatory terms for the benefit of Gentile readers. While John agrees with the Synoptic pattern, there is no mention of the scribes in John.—D. J. W.

63. J. KNACKSTEDT, "Manifestatio SS. Trinitatis in Baptismo Domini?" *Verb Dom* 38 (2, '60) 76-91.

Was the Holy Trinity manifested at the Baptism of Christ? The traditional view is that the Father was manifested in the voice, the Son in Jesus upon whom the dove settled, and the Holy Ghost in the dove. H. Haag, under the word *Dreifaltigkeit* in Benziger's *Bibel-Lexicon* (Einsiedeln, 1951, col. 344) maintains that the dove does not represent the Third Person of the Trinity but a divine power (*göttliche Kraft*) with which Jesus was anointed for His Messianic task. K gathers texts from the Greek and Latin Fathers to show that (1) the Third Person of the Trinity manifested Himself in the dove, and (2) the visible sending of the dove neither produced nor signified any new effect in Christ, who had been Messiah since the moment of the Incarnation. Theological reasons confirm that these traditional positions must be correct.—J. F. Bl.

64. G. H. PHILLIPS, "Galilee," *LifeSpir* 14 (168, '60) 561-564.

A description of sites mentioned in the Gospel narratives.

65. S. SMITH, "The Holy Week Chronology: A New Approach," *IrEcclRec* 93 (4, '60) 223-236.

A restatement of A. Jaubert's theory.

[Cf. §§ 2-15, 26, 261, 514, 517; 3-50, 339, 556, 561; 4-45, 52, 53, 256, 257, 260, 844, 856r—862r.]

66. N. WALKER, "Concerning the Jaubertian Chronology of the Passion," *NovTest* 3 (4, '59) 317-320.

This article was written as an answer to G. Ogg's review of Jaubert's book

La date de la Cène (Paris, 1957 [cf. § 4-862r]). In opposition to Ogg, W understands Jubilees 3:9 and 12 to imply that Eve entered the Garden of Eden on the 81st, a Wednesday, and not on the 80th, a Tuesday; and that Mk 14:1 and Mt 26:2 mean "on the third day" and would point to Tuesday evening for the paschal supper. W mentions but does not deal with Ogg's dismissal of the evidence of the *Didascalia*, Epiphanius, and Victorinus. W sees the Jaubert chronology as harmonizing the Passion accounts in a remarkable manner and argues that it must hold the field until a better chronology is produced. The Church's liturgical practice rarely follows historical dates and consequently is not affected by this evidence.—D. J. W.

67. H. ZIMMERMANN, "Das absolute *ego eimi* als die neutestamentliche Offenbarungsformel," *BibZeit* 4 (1, '60) 54-69.

An investigation of the use of *egō eimi* (when it does not take a predicate complement and the context does not immediately supply the explanation), with the purpose of determining the origin of the formula and of tracing its development down to the NT usage. The term is examined as found in (1) Hellenistic writings and Mandaean literature and in (2) OT and late Judaism. (To be concluded.)—J. A. S.

68. H. ZIMMERMANN, "Das absolute 'Ich bin' in der Redeweise Jesu," *Trier TheolZeit* 69 (1, '60) 1-20.

The OT revelation formula, "I am Yahweh," or "I am He," is placed in Jesus' mouth as "I am," *egō eimi*, the LXX rendering of the OT phrase. The OT allusion is to be seen not only when the phrase is used without complement, but also when the complement is a metaphor, e.g., way, truth, life, resurrection, door. Z's analysis of the pertinent texts (with particular attention to Jn 8:21-29) proves that it conveys the perfect self-revelation of the Father by and in the Son. By identifying Himself as Yahweh did in the OT, Jesus does not simply equate Himself with the Father, or intrude Himself alongside the Father; He does, however, identify Himself with the *name* of God, thus primarily revealing the Father, though Himself also, in view of the most intimate union possible between the two. Hence, contemporary texts that use the phrase of the gods' and kings' self-proclamation are not parallels and lead us astray from the true meaning. In Jesus' use it is always in the first instance a proclamation of the Father. The context of Jn 13:19, for example, confirms the view that John understands the phrase in its OT setting.

Is the phrase, emphatic though it is, at times merely equivalent to "I am the one (whom you ask about, or a similar complement)" as, e.g., Jn 18:5-6 and 6:20? There is always the possibility that the Evangelist may be responsible for the precise wording and intend to suggest the full theological content. If, on the other hand, the absolute meaning can be found in the Synoptics, we should have an indication that the phrase is not John's creation, but the

reminiscence of Jesus' terminology. The position of the phrase in Mk 6:50 (par. to Jn 6:20), between "Be of good heart" and "Fear not," suggests more than mere self-identification. In Mk 13:6, since the eschatological setting approximates in Jn 8:28 the recognition of Jesus as revealer of the Father when He comes as judge, clarity is gained if the phrase is taken in the Johanne sense. Similarly, this interpretation of Mk 14:62 may help solve the problem of Jesus' condemnation on the charge of blasphemy: the Sanhedrin would have recognized in the *egō eimi* an uttering of the divine name, and Jesus' explanation as a claim to be judge of the world in God's place.—E. F. S.

Synoptic Gospels

69. J. KÜRZINGER, "Das Papiaszeugnis und die Erstgestalt des Matthäusevangeliums," *BibZeit* 4 (1, '60) 19-38.

A tentative new interpretation of Papias' comment on Mark and Matthew (Eusebius, *Hist. Eccl.* 3, 39, 14-16). By his use of the technical language of contemporary rhetoric (*hermēneutēs* = intermediary, not interpreter), Papias shows that Mark's work is not a rhetorical masterpiece but a thoroughly trustworthy factual record of Peter's preaching. On the other hand, Matthew composed his Gospel according to artistic Semitic norms (*hebraidi dialektō*), and the remark concerning Matthew, closely associated to that concerning Mark, should be interpreted in this context. The other part of the sentence (*hērmēneusen . . . hekastos*) refers not to translations of an Aramaic *Urmatthäus* but to the different presentation (*hermēneia*) of the logia by Mark and Matthew.—J. A. S.

70. M.-F. LACAN, "Conversion et Royaume dans les Évangiles synoptiques," *LumVie* 9 (47, '60) 25-47.

The mission of the Precursor established a link between conversion and the kingdom of God. The Synoptics present Jesus proclaiming this link; and in this proclamation we see the dimensions of Christian conversion. Mark gives us the nature of this conversion: the *metanoia* is a conversion of faith; faith is the principle of this conversion which gives access to the kingdom and to life. Though Matthew offers the same teaching as Mark, the perspective is different: the latter presents faith as the fundamental conversion to which Jesus who is King calls; the former teaches the believing community about Him whose preaching seeks to make them a missionary community that will bear witness for the conversion of all nations (Mt 28:19-20). Luke insists particularly on the universality of salvation (24:47) whose necessary condition is conversion. Because salvation is universal, Luke's Gospel is a Gospel of joy; because conversion is the condition of this salvation, his Gospel is that of absolute renunciation. The coexistence of joy and renunciation can be understood only in the discovery of their common source, the mercy of the Father.—S. B. M.

71. L. RANDELLINI, "La formazione degli Evangelii sinottici secondo la critica recente," *DivThom* 63 (1, '60) 3-30.

After reviewing the history of modern criticism with respect to the Gospels, that is, *formgeschichtliche Methode* and the *Redaktionsgeschichte*, and establishing the documentary sources for the study of the prehistory of the Gospel tradition, R takes up these points in order: the origin of the Gospel tradition, the central nucleus, the sayings of Jesus, the formative action of the Church, the formation of the sayings of our Lord, the formation of the narratives, the history of the writing of the Gospels. With respect to the latter, the new tendency is to give more importance to the framework within which the narratives and sayings in the Gospels are inserted, for the Evangelists are true "authors," each with his own literary gifts and theological bias. In spite of all this, however, the Synoptic problem still awaits a solution, notwithstanding the substantial results gained in recent years through the new methods. In view of this, it is impossible to write a biography of our Lord in the ordinarily accepted sense of the word. The history of the writing of the Gospels renders such a biography practically impossible. Still, the Gospels as they stand give us enough material to form a clear idea of what that life was and to understand it as far as it is understandable.—C. S.

72. H. SCHÜRMAN, "Sprachliche Reminiszenzen an abgeänderte oder ausgelassene Bestandteile der Spruchsammlung im Lukas- und Matthäusevangelium," *NTStud* 6 (3, '60) 193-210.

"Linguistic reminiscences" are here understood as repetitions of a word or construction derived from an earlier element of a source that may or may not be reproduced in its entirety or in its original form. With the aid of such reminiscences it can be shown how Matthew and Luke have altered Mark in using it. Here numerous examples are discussed in which the same means is used to determine, with varying degrees of probability, the wording, order or simply the existence of certain elements in the sayings-source common to Matthew and Luke. The results do not establish a proof but rather an indication that should be further investigated by means of other criteria.—G. W. M.

Matthew

73. M. M. BOURKE, "The Literary Genus of Matthew 1-2," *CathBibQuart* 22 (2, '60) 160-175.

Many scholars have classified the Matthean Infancy Gospel as haggadic midrash and denied its historical value. Recent critics, however, form more favorable estimates of the historical worth of this genus. Midrash is not essentially fictitious narrative, but a reflection upon the Scriptures, and when this reflection proceeds historically, the story may have an historical nucleus under legendary amplifications. To establish the genus of Mt 1-2, the influence of biblical texts and midrashic stories must be considered.

Matthew seeks to parallel Jesus and Israel, Jesus and Moses, with the Jesus-Moses theme a secondary concern. Many similarities between Mt 1-2 and the Moses legends appear, and at least one Mosaic citation is applied to Jesus. But the *Reflexionszitate* of 2:13-18 show that Israel is the primary parallel. This conclusion is confirmed both by 2:19-23 which also has the same reference to the Exodus, and by the Laban-Jacob midrash whose *Sitz im Leben* would have made it widely known among the Jewish Christians.

With regard to the Magi, their seeking out the King of the Jews and their offering him gifts have nothing to do with either the Moses or the Israel typology, but their questionings occasion the flight and infant massacre. All the episodes except the first (1:18-25) are related to the Jesus-Israel theme. Later Matthean narratives portray Jesus as the new Israel and, secondarily, as the new Moses.

The extent of the historical nature of Mt 1-2 cannot be determined definitely. Some elements seem plainly legendary: the action of the star, the disturbance of Jerusalem, the naive conduct of Herod. Still others are improbable; the convocation of the priests and elders, and, without the star, the visit and the homage of Magi, are unlikely. No remaining episode is demonstrably unhistorical. Therefore one has good reasons to suspect that Mt 1-2, which contains the theme of the entire Gospel, is a profound midrash in which the historical element is very slight.—M. J. B.

74. S. BARTINA, "Jesús, el Cristo, ben David ben Abrahán (Mt 1, 1). Los apellidos de la Biblia y su traducción al castellano," *EstBíb* 18 (4, '59) 375-393.

Because the Hebrew word *ben-*, "son of," used in surnames admits of a number of different meanings, it is argued here that in many occurrences it should be left in its Hebrew form in modern language translations, or perhaps translated according to the various meanings, e.g., "descendant of." In OT translation the fittingness of such a rendering is obvious. But in the NT also the Greek has translated surnames with *ben-* literally, and these too should be rendered in their Semitic form in modern versions: e.g., "Zechariah ben Barachiah" in Mt 23:35. As for the names of Jesus a distinction should be made between surnames of Jesus as a private citizen (e.g., "Jesus ben Joseph" in Jn 6:42 or "Jesus, the Christ, ben David ben Abraham" in Mt 1:1) and exceptional surnames of Jesus, sometimes "ben Yahweh" or "ben Elohim" as in Lk 1:35, sometimes "Jesus, Son of God" as in Heb 4:14 and often elsewhere. A series of objections to such a procedure of translation is given and answered, and some general principles of translation are proposed.—G. W. M.

Mt 3:16-17, cf. § 63.

Mt 5-7, cf. § 96.

75. [Mt 5:37]. E. KUTSCH, "‘Eure Rede aber sei ja ja, nein nein’," *Evang Theol* 20 (5, '60) 206-218.

The text of Mt 5:37 has been interpreted from Jas 5:12. The author believes this is incorrect and that the more primitive form is found in Matthew. He cites the archives of Assarhaddon and Assurbanipal to substantiate the theory that the double affirmative and the double negative refer to the truth demanded of men and not to something assertory. 1 Cor 1:17-20 expresses the same idea. Therefore the point which Jesus and Paul stress is that one's speech be unconditionally true, leaving no room for ambiguity. Then one will not need oaths as a guarantee for truthfulness.—W. J. H.

76. [Mt 6:9-13]. W. FRESENIUS, "Beobachtungen und Gedanken zum Gebet des HERRN," *EvangTheol* 20 (5, '60) 235-239.

This brief article gives: (1) an exposition of the Scriptural validity for the doxology in the Protestant version of the Lord's Prayer, "for Thine is the kingdom and the power and the glory forever. Amen"; and (2) an explanation and commentary on Luther's exposition of the petitions in the prayer, as found in his *Kleiner Katechismus* and his *Grosser Katechismus*.—W. J. H.

77. [Mt 6:9-13]. A. L. KELLOGG, E. W. TALBERT, "The Wyclifite *Pater Noster* and *Ten Commandments*, with Special Reference to English MSS. 85 and 90 in the John Rylands Library," *BullJohnRylLib* 42 (2, '60) 345-377.

78. W. NAGEL, "Neuer Wein in alten Schläuchen (Mt 9,17)," *VigChrist* 14 (1, '60) 1-8.

Logion 48b of the Coptic *Gospel of Thomas* contains a two-line parallelism whose second member inverts the order of the corresponding Synoptic text. This inversion cannot be attributed merely to the desire for narrative amplification, as J. Leipoldt claims (*TheolLitZeit* 83 ['58] 494 [cf. § 3-476]), because such inversions occur quite frequently in *Thomas* and because the Persian *Diatessaron* exhibits the same inversion of Mt 9:16 as does Logion 48c. The two-line form of Semitic parallelism which uses chiasmus or negation belongs to the best NT tradition, as is seen most clearly in Mt 6:24 and Lk 16:13. An examination of Logia 3 and 48a shows that the Coptic often prefers the second member of the construction, while the Synoptics often prefer the first. As additional evidence, the *Letter of Aristaeas* and the *Sayings of Sextus* show that a negative second line originally belonged to the statement of Mt 7:12 par. Two other examples of original parallelism may be found in Mt 12:30 (cf. Mk 9:40) and Lk 11:40 (cf. *Thomas* Logion 89).

As to when such parallel constructions were broken up, G. Quispel (*Vig Christ* 11 ['57] 200, 203 [cf. § 2-644]) holds that the division took place when the gospel traditions were translated from Aramaic into Greek. The parallelisms are thus extremely old and have the stamp of originality. In the

Gospels it is a striking fact that such parallelisms are handed down as the words of Jesus alone. In this way Jesus shows the unalterability of His judgments and position, especially in relation to His conflict with the Pharisees. Such constructions are rarely encountered outside the NT. Perhaps here again one may raise the question of the *ipsissima vox* of Jesus.—R. B. G.

79. M. ADINOLFI, "La condanna a tre città orgogliose (Matt. 11, 20-24)," *BibOriente* 2 (2, '60) 58-62.

The literary form of Jesus' condemnation of Chorazin, Bethsaida and Capernaum, consisting of two sets of reproaches (vv. 21, 23) and threats (vv. 22, 24), closely resembles a form regularly found in the OT prophecies. The judgment involved seems rather to be an historical one than the final judgment. The sin of the cities was the sin of pride, which was responsible for the failure of Jesus' mission in Galilee.—G. W. M.

Mt 13:31-32, cf. § 261.

80. [Mt 14:22-33]. H. VOLK, "Petrus steigt aus dem Boot," *Catholica* 14 (1, '60) 49-55.

Faith is contact with Christ through knowledge and love. It is man's answer to God's revelation of Himself through Christ, rewarded with salvation. The account of Peter walking on the water illustrates certain other characteristics of faith in Christ. From Mt 14 it is clear that faith is not an identification from afar, but an encounter in love, that faith is action for Christ and dependent on Christ, that faith is self-commitment without previous demonstrative certainty, that faith is reliance on the word of the Lord. Faith admits of degrees and must be sought for and strengthened through prayer. Without faith in Christ a life can never achieve fullness.—R. P. B.

81. [Mt 18:20]. J. J. MCGOVERN, "There I Am in the Midst of Them," *Worship* 34 (8, '60) 450-453.

"We have here a saying of the risen Lord, assuring them that the rabbinic saying, 'If two sit together and the words of the Torah are between them, then the Shekinah (God's luminous presence) rests between them,' would acquire a new and lasting meaning for them. No longer would the reading of the Law be their unifying liturgical force, but rather their gathering together in a common confession of the name, Jesus as Lord. And the promise of the rabbinic saying would also be fulfilled in a new way: the awesome Shekinah would still be present, but now as the loveable Christ, their God."

82. [Mt 18:22]. J. B. BAUER, "Sermo Peccati. Hieronymus und das Nazaräerevangelium," *BibZeit* 4 (1, '60) 122-128.

Jerome added to Mt 18:22 a Latin translation of a verse from the Nazarene Gospel (PL 23, 598 A). A critical analysis shows that this rendering does

not stem from him, as is evident from a consideration of his method of translation.—J. A. S.

Mt 19:3-12, cf. §§ 289r-291r.

83. J. DUPONT, "L'entrée de Jésus à Jérusalem dans le récit de saint Matthieu (XXI, 1-17)," *LumVieSupp* 48 ('60) 1-8.

A comparative study of Matthew's account of the events of Palm Sunday with the other narratives shows his emphasis on the Messianic character of Jesus. In Matthew there are more quotations from the OT. He stresses a more literal fulfillment of the prophecies, hence the mention of both the ass and the colt as mounts of Jesus. Matthew prefers the words "the Son of David," and the Messianic character of the name Prophet, the prophet par excellence. Finally, Matthew is the only one to mention the children in accordance with Ps 8:3.—J. Cs.

Mt 23:35, cf. § 268.

84. [Mt 24:15]. G. C. AALDERS, "De 'gruwel der verwoesting'" [The "Abomination of Desolation"], *GerefTheolTijd* 60 (1-2, '60) 1-5.

The words "appalling abomination" in Dan 11:31 and 12:11 unmistakably refer to the pagan *bōmos* which Antiochus Epiphanes was to erect in the Jerusalem Temple (1 Mac 1:54,59). By applying this prophecy—which had already been fulfilled—to the destruction of Jerusalem and the end of the world, Jesus made clear that it was to have another fulfillment which had not been intended by the prophet. Cf. the similar cases of Hos 11:1 in Mt 2:15 and of Jer 31:15 in Mt 2:18.—P. L. A.

85. J. H. GREENLEE, "*Eis mnēmosynon autēs*, 'For her Memorial': Mt xxvi. 13, Mk xiv. 9," *ExpTimes* 71 (8, '60) 245.

The various possible meanings are discussed. If *autēs* is taken as an objective genitive, it gives the sense of "a memorial to her"; as a subjective genitive (with Jesus as the implied object) it would mean "as her memorial to me." "Perhaps consideration should be given to the possibility that the intended meaning of these verses is that this unknown woman's humble deed served as *her* memorial to Jesus in view of His coming death."—C. H. P.

86. [Mt 26:26-29]. G. KNOCH, "Ursprüngliche Gestalt und wesentlicher Gehalt der neutestamentlichen Abendmahlsberichte," *BibKirche* 15 (2, '60) 37-40.

A brief study of the original form and essential contents of the accounts of the Lord's Supper. Special emphasis is placed on the conclusions of H. Schürmann [cf. §§ 2-176r-177r].—E. J. K.

87. G. H. BOOBYER, "The Secrecy Motif in St. Mark's Gospel," *NTStud* 6 (3, '60) 225-235.

Almost all interpreters of the Messianic secret in Mark have had to reckon with exceptions or inconsistencies in the Gospel. Might it not be that they have failed to formulate the secrecy question accurately? The complexity of Mark indicates that the problem is one of three interwoven motifs, those of secrecy, publicity and revelation. Analysis of these yields four valuable results. (1) The Christian readers of the Gospel are considered privileged recipients of revelation who may know that the pre-Easter events were fully Messianic. (2) The disciples before Easter received further special (though restricted) revelation which they did not fully grasp. (3) Before His arrest the Markan Jesus never applies Messianic titles to Himself nor allows others to do so. The apparent exceptions in 2:10; 2:28; 5:1-20; 8:38 and 10:47 f. can be explained without contradicting this fact. (4) Publicly performed miracles or the publicity given to Jesus nowhere amount to public disclosures of the Messiahship.

In the light of these results one may conclude that "with the exception of the misunderstandings of the disciples, the secrecy passages function mainly in the service of the teaching of xi. 33, viii. 12 and particularly iv. 11 f., and illustrate God's judgement on Israel in recurring operation throughout the Lord's public ministry."—G. W. M.

88. H. E. W. TURNER, "Modern Issues in Biblical Studies: The Tradition of Mark's Dependence upon Peter," *ExpTimes* 71 (9, '60) 260-263.

The fragment of Papias seems best interpreted as designed to explain the character of Mark as it stands (it is based upon catechesis) and to account for its authority (Peter was both apostle and eyewitness). This tradition of Markan dependence upon Peter explains two aspects of the Gospel itself. (1) We may be fairly close in Mark to a factual (not merely ethical) catechesis that antedates the compilation of written gospels and helps bridge the gap between kerygma and gospel. (2) The eyewitness quality of the tradition is reflected in the vivid details, in the role of Peter, which is prominent but far from glorifying, and in the particular prominence throughout of the Twelve with their shortcomings and their earlier attitudes clearly brought out. One should not "elbow out the Evangelist in order to get at his material," but the danger of wrongly "elbowing him in" is a greater one.—G. W. M.

Mk 1:9-11, cf. § 63.

Mk 1:13, cf. § 268.

Mk 2:22, cf. § 78.

89. [Mk 2:23-28]. F. W. BEARE, "The Sabbath Was Made for Man?" *JournBibLit* 79 (2, '60) 130-136.

The author suggests several stages in the formation of this pericope. The sayings in vv. 27-28 originated not with Jesus, but with the apostolic church of Palestine, in controversy with the Pharisees, who took exception to the failure of Christian Jews to keep the Sabbath. The Christian reply to the accusation (Jesus, the Son of Man, the Messiah, is lord of the Sabbath) has then come to be regarded as a saying of Jesus Himself, and the little story of the disciples in the grainfields has been created as a frame for the saying. The successive supplements—first the appeal to the example of David; then the appeal to the exercise of duties by the priests—enlarge the area of the claim. Not only the law of the Sabbath, but the whole system of Jewish observance is subordinate to the authority of Jesus: something greater than the Temple is here. The followers of Jesus are in the train of "great David's greater Son," and are occupied in the priestly service of the kingdom of God.

This pericope is based indeed upon some reminiscence of the action and attitudes of Jesus, but owing its present form and most of its substance to complex adaptations in the course of its transmission, in the service of Christian apologetic against Jewish (Pharisaic) criticism.—J. T. K.

Mk 4:30-32, cf. § 261.

90. G. W. BUCHANAN, "Mark 11.15-19: Brigands in the Temple," *HebUn CollAnn* 30 ('59) 169-177.

In the literature of the Roman period, biblical and non-biblical, *kleptēs* describes "a stealthy person who, without violence, deprives another person of his property." *Lēstēs*, on the other hand, "is always a brigand, a marauder, a member of a gang whose activity takes place out of doors." For Josephus a *lēstēs* is a member of the insurrectionist gangs of the First Revolt, the zealot guerrilla warriors. The *spēlaion lēstōn* of Mk 11:17 should therefore be rendered "cave of brigands" or perhaps even "zealot stronghold." Since the zealots controlled the Temple during the First Revolt, it may be that Mk 11:17 is an editorial insertion of the Evangelist dating from that period and interpreting literally Jer 7:11. The composite nature of Mk 11:15-19 allows this interpretation.—G. W. M.

91. [Mk 13]. G. R. BEASLEY-MURRAY, "The Eschatological Discourse of Jesus," *RevExp* 57 (2, '60) 153-166.

Still alive today is the conflict between advocates of the theory that Jesus taught an earthly Jewish Messianism sublimated by His apostles into an imminent cloud-descending judgment, and those claiming that He never taught the "futurist eschatology of the Gospels" (especially of Mk 13). In 1945 F. Glasson's *The Second Advent* substantially reasserts T. Colani's views that Jesus could never have been "a humble and sweet precursor of a violent and

terrible messiah" and that Mk 13:5-31 was an interpolation of a familiar literary genre, a "Little Apocalypse," between the question of v. 4 and the answer of v. 32. In 1957 E. Grässer's dissertation, *Das Problem der Parusieverzögerung in den synoptischen Evangelien und in der Apostelgeschichte* returned to Reimarus, now seen as a form-critic. Differing from these positions, B-M does not intend "to embark on a defense of the eschatological discourse or to consider critically the possibilities of its composition," but rather to throw light on a few problems which, when rightly understood, clarify Jesus' attitude toward the last things. B-M finds that a main stumbling block for interpreters of Mk 13, the *hic et nunc* expectation of fulfillment in Jesus' words, is part of all "prophetic consciousness" (Isa 7-9; Hab 2:2 f.; Jer 29-31; Ezek 36; Hag 2; Rom 13:12; Heb 10:37; "The end of all things is at hand" 1 Pt 4:7). While Mk 13:30 refers to the Fall of Jerusalem, it must be seen in the light of Jesus' final judgment of Israel, a symbolic foreshadowing of the end, the triumph of God in His Son's glory (Mt 23:39). Again, the eighteen imperatives in vv. 5-37, stressing the need of present preparation for conflicts, false alarms and national ruin in a spirit of faith and hope, are related both to the milieu of A.D. 69 and to the world's end. Meanwhile "the gospel must first be preached to all nations" (v. 10) even amid persecution. The Church must always live and act in a watchful eschatological spirit.—K. F. D.

Mk 13:14, cf. § 84.

Mk 14:9, cf. § 85.

Mk 14:22-25, cf. § 86.

Luke

92. [Lk 1:28]. P. PIETRO DELLA MADRE DI DIO, "'Gratia Plena,'" *Ephemerides Carmeliticae* 11 (1, '60) 75-126.

After rejecting the interpretation of *kecharitōmenē* proposed by R. Laurentin, *Structure et Théologie de Luc I-II* [cf. §§ 3-505r—509r], the author defends the meaning given in a note of the *Bible de Jérusalem*, "toi qui as été et demeures remplie de grâce."

93. [Lk 1:43]. D. M. STANLEY, "The Mother of My Lord," *Worship* 34 (6, '60) 330-332.

Besides suggesting that "Mary, as mother of God, is the new ark of the covenant," as already pointed out by R. Laurentin [cf. §§ 3-505r—509r], the author further develops the significance of the phrase "Mother of my Lord" in Lk 1:43 to include a recognition of the queenship of Mary. This conclusion is derived from the special place of honor accorded by ancient Oriental protocol to the dowager queen, rather than to the king's wife, and is based on an OT parallel found in 1 Kgs 2:19 and Dan 5:10-12. In this title the apostolic Church acknowledged Mary's power of intercession and mediation with her Son, and professed faith in her as Queen of the Universe.—C. H. P.

94. [Lk 2:2-4]. S. BARTINA, "Orden censal de Gayo Vibio Máximo," *Cult Bib* 17 (171, '60) 96-101.

A description of the papyrus and the text of the census of Egypt ordered by Gaius Vibius Maximus, and a comparative study with the census mentioned in Lk 2:2-4.

95. [Lk 2:14]. F. V., "Pax hominibus bonae voluntatis," *RivistBib* 7 (4, '59) 369-370.

The phrase *pax hominibus bonae voluntatis* corresponds to *benê reṣônô* of Qumran; it indicates not God's pleasure with man but rather His act of predestination of men. This interpretation has been accepted by a number of scholars. A. Goetze drew attention to an Ugaritic parallel: "Message of Aleyn Ba'al, word of Aleyn *qrdm*; put off war from the earth; put it away! Send peace to the world, love on the fields." [Cf. §§ 3-92-93.]—C. S.

Lk 5:37, cf. § 78.

96. H.-W. BARTSCH, "Feldrede und Bergpredigt. Redaktionsarbeit in Luk. 6," *TheolZeit* 16 (1, '60) 5-18.

While the literary form of Matthew's sermon is primitive Christian exhortation, Luke's is closer to the early preaching; his redactional work marks a stage in the development from one form to the other. In Luke, the sermon is addressed to the crowds (cf. 6:17-19; 27 ff.; 6:20a refers only to the Beatitudes), whereas in Matthew it is directed to the disciples (5:1 f.). This change in audience marks a shift of emphasis from preaching to paraenesis. The second person in Luke's Beatitudes (and woes) marks them as a direct address to those present; another indication of the preaching form. Mt 6:2-18 shows knowledge of the "woes," but Matthew has made a paraenetic redaction of what appears in Luke as eschatological preaching. One can hardly assume that Mt 5:3-12 and Lk 6:20b-23, or Mt 6:2-18 and Lk 6:24-26 are derived from a common *Grundschrift*. Matthew's teaching on love of enemies and on retaliation is expressed in antitheses; the Lukan parallel is composed of two originally independent units (6:27-31; 32-35). The latter complex is dominated by the thought of reward in the coming judgment, whereas Matthew's antitheses deal with the present conduct of the Christian community. Lk 6:36 makes mercy the unifying theme of the logia which follow and gives them a significantly different meaning from that of their Matthean parallels: e.g., Lk 6:40 means that the disciple must not set himself above the merciful Lord by judging others; Mt 10:24 f. that the disciples can expect no better treatment than their Master has received. Since both Evangelists drew heavily on oral tradition, and the hypothesis of a common written document as the basis of their work cannot be accepted, it must be recognized that they had greater responsibility for the form of their sermons than is usually attributed to them. The Lukan sermon is a closely knit unit. The Beatitudes and woes

promise entrance into the kingdom of God and threaten exclusion from it, respectively; the conduct demanded of those who accept the offer of entrance is described under one aspect: refusal to judge others, and love of neighbor. Luke has integrated all his material into the fundamental theme of the preaching of the kingdom.—M. B.

97. J. J. DONOHUE, "The Penitent Woman and the Pharisee: Luke 7:36-50," *AmEcclRev* 142 (6, '60) 414-421.

Christ's words to the penitent woman in Lk 7:47a, following as they do the Parable of the Two Debtors, have been subjected to two different exegeses. In the parable love follows on forgiveness and is proportionate to the amount forgiven. One exegesis reads the Greek *hoti* in v. 47a as causal, thus reversing the order of the parable: forgiveness is caused by love. The other exegesis attributes a significative meaning to *hoti* making v. 47a conform to the parable. If a polite use of irony is allowed to Christ, there is added reason for reading *hoti* in the causal sense. The Pharisee interprets the parable stating that love is caused by and proportionate to forgiveness. Christ then addresses the woman saying that she is forgiven because she loves Him. Thus He indirectly says to the Pharisee, "You think you have been forgiven little, so you love little. But I say to you that forgiveness flows from love—and you won't be forgiven until you love me whom you are so quick to reject." This twist uncovers the resourcefulness of Christ in conflict: He not only defends the woman but He gently shocks the Pharisee by indirectly revealing the close connection between the love of His person and forgiveness of sin.—J. J. D. (Author).

98. A. GEORGE, "La Transfiguration (Luc 9, 28-36)," *BibVieChrét* 33 ('60) 21-25.
99. W. C. ROBINSON, "The Theological Context for Interpreting Luke's Travel Narrative (9:51 ff.)," *JournBibLit* 79 (1, '60) 20-31.

The editor/author of Luke conceived of *Heilsgeschichte* as a way, which explains the function of the travel narrative (9:51 ff.) in connection with his concept of authenticated witness. The narrative was composed by the final editor as is evident from its extension over all three types of material used: Mark, Q, and Luke's special material. The structure is redactional and not a source for history of Jesus but may enlighten us on the views of the editor.

Luke used the material deliberately for theological aims. He viewed the continuity of salvation as a course or *way*. The whole Gospel bears traces of this concept of *Heilsgeschichte*. This way is understood theologically in terms of God's purpose. This is brought out especially by contrast with Mark and Acts. Creation and history find unity in the course of the *Heilsgeschichte* established by God. God no longer allows all nations to go their individual way; the way is now from Nazareth to Rome. Theologically the function of

the narrative was to establish the authenticated witness to the birth and growth of the Church. It was not therefore primarily of any geographical importance or interest; and the author has carefully arranged his material not just for its aesthetic but also for its theological import.—N. G. M.

Lk 11:2-4, cf. §§ 76, 77.

100. W. PESCH, "Zur Formgeschichte und Exegese von Lk. 12, 32," *Biblica* 41 (1, '60) 25-40.

Against those who deny the authenticity of this verse, P proves: (1) that the introductory expression "Fear not" is in conformity with OT usage; (2) that the verse contains a genuine saying of Christ; and (3) that the logion is an insertion by Luke from a different historical context in perfect harmony with the object of the whole discourse which urges the richer Christians to generosity and encourages the poorer Christians, the "small flock" and "the disciples," to bear with their present condition.—P. P. S.

Lk 13:18-19, cf. § 261.

101. A. F. WALLS, "'In the Presence of the Angels' (Luke xv 10)," *Nov Test* 3 (4, '59) 314-316.

Chara enōpion tōn aggelōn tou theou has frequently been taken to refer to angelic joy, though no adequate parallels have been adduced to support this. Others suggest that "the angels" is a devout periphrasis for "God." W holds that this does not apply here and that the meaning is that "God will rejoice before the angels." This then is analogous to the joy of the father in the company of his earthly household when the prodigal returns.—D. J. W.

102. L. GASTON, "Sondergut und Markusstoff in Luk. 21," *TheolZeit* 16 (3, '60) 161-172.

F. Rehkopf, *Die lukanische Sonderquelle* (1959), and several studies by J. Jeremias treat the question of a Proto-Luke, chiefly in Lk 22:21-23, 47-53. G, however, asserts that Lk 21 also was influenced by Proto-Luke. Before entering into the main discussion, G insists that the question is an open one, centering his arguments around the Judean War and the Fall of Jerusalem. The three major proofs treat Lk 21:20-28, 5-7, 8-11 respectively. The first of these demonstrations shows that a retranslation of Luke's text into Aramaic, after extracting the verses based directly on Mark, yields a *parallelismus membrorum*, a rhythmical construction, which is destroyed by replacing the verses based directly on Mark. As a conclusion to his article G reconstructs (in German) what he considers to be the verses in Lk 21 based on Proto-Luke.—H. J. C.

Lk 22:19-20, cf. § 86.

103. [Lk 22:54—23:25]. J. B. TYSON, "The Lukan Version of the Trial of Jesus," *NovTest* 3 (4, '59) 249-258.

The L (Perry's J document) account of the trial of Jesus "and it alone, makes good historical and legal sense." (1) It presents a pre-trial hearing which removes "virtually all legal objections to the so-called Jewish trial of Jesus." (2) The unified viewpoint of the L source implies that Jesus was condemned for political reasons. (3) This harmonizes with Jesus' relationship with Herod Antipas as indicated here and in other passages in the Gospels. The only other written source for the trial of Jesus is Mark which Matthew follows closely and which places the responsibility on the Jewish authorities. Luke treats Mark with freedom because he has an independent account, namely L. There is no Q source for the trial.—D. J. W.

104. [Lk 23:46]. J. BLIGH, "Christ's Death Cry," *HeythJourn* 1 (2, '60) 142-146.

A comparison of the Synoptic accounts of Christ's death suggests that among Luke's sources was a narrative of the following form: "At the ninth hour Jesus cried out in a loud voice, 'Father, into thy hands I commend my spirit,' and having said this he expired; and the centurion . . . said 'Son of God this man truly was'"—i.e., Jesus asserted His divine Sonship with His last breath, and the manner of His dying convinced the Gentile centurion that the claim was true in the sense in which it was made.—J. F. Bl. (Author).

John

105. F.-M. BRAUN, "L'Évangile de saint Jean et les grandes traditions d'Israël," *RevThom* 59 (3, '59) 421-450.

The Fourth Gospel quotes the OT no more than twenty times, but it includes numerous allusions to the great OT traditions. (1) The first of these traditions centered on the *Messiah*, which itself contained six lines of thought: (a) In royal Messianism John relied upon Isa 11:1-9; 42:1; 61:1, stressing the fullness of the spirit upon the new David (Jn 1:29-34; 7:38 f.; 19:34 f.). (b) The gift of the spirit prepared for the next OT tradition, that of the eschatological prophet (Deut 18:15; Jn 1:18; 3:12; 31-36; 6:14). (c) Another Messianic title, Son of Man, pertained to Jesus' glory in the celestial kingdom (Jn 1:51; 3:13; 6:62; 8:28). (d) John combined the notion of the Servant with that of Son of Man (Jn 1:51; 3:14; 6:27). (e) Following an early as well as a late OT tradition, John further enriched his Messianic teaching with a priestly element (1 Sam 13:9; Zech 4:14; Hasmonean rulers; 1QS; Jn 2:19-22; 4:21-24; 19:23). (f) "Son of God" referred to Christ, as the one sent or the revealer of God's will.

(2) The second great OT tradition utilized by John is that of *origins*. Here John incorporated many ideas of Gen 1-3. (3) The third important tradition is the comparison of Jesus to the Patriarchs. Christians are freemen like

Abraham and Isaac (Jn 8:35 f.; Gen 21:10-14). The theme of Isaac-Ishmael is found in the reference to *Succoth* (Jn 7:37-39; 8:12, 34-36). Jn 3:14 relied upon the important tradition of the sacrifice of Isaac (Sir 44:21; *Jubilees* 18:1-19). The Fourth Gospel also introduced references to Jacob and Joseph. The well of Jacob, near which Joseph's bones were buried, symbolized divine protection, abundant blessings and eternal life (Jn 4:14). Jacob's ladder was fused with the idea of Son of Man upon whom rested the presence of God and through whom angels ascended and descended (Jn 1:51).—C. St.

106. N. A. DAHL, "Kristus, jødene og verden etter Johannesevangeliet" [Christ, the Jews and the World according to John's Gospel], *Norsk Teol Tid* 60 (4, '59) 189-203.

The opposition generally noted throughout the Synoptics between Jews (*ho laos*) and Gentiles (*ta ethnē*) is unknown to John who includes them both in *ho kosmos*, the world as opposed to Christ. As already noted by Fridrichsen, Israel is in the Johannine view the center of the world; in this quality the Jews also concentrate in themselves and are the foremost representatives of the world's resistance to Christ. An exegesis of a few passages from the discussions between Jesus and the Jews illustrates this point. The Johannine idea of the "mission" of Christ will in consequence also be somewhat different from the Synoptics': as sent to Israel, He Himself, as well as His disciples (cf. 17:18), are already sent to *the world*; no special sending to the Gentiles (as in Mt 28) is required.—E. G.

107. A. FEUILLET, "L'heure de Jésus et le signe de Cana. Contribution à l'étude de la structure du quatrième évangile," *EphTheolLouv* 36 (1, '60) 5-22.

In the Fourth Gospel the "hour" of anyone generally refers to the time of the fulfillment of his personal destiny. Thus an expectant mother has her "hour," the incredulous Jews have their "hour," and Christ will have His "hour" in which He will fulfill His Father's mission. This will be the hour of His Passion-Glorification.

In his Gospel, John is clearly trying to show that the hour of Christ is also that of the Church and the Sacraments. Thus the preaching on the kingdom, the miraculous catch of fish, the commissioning of the apostles, are recorded by the Synoptics as part of the Public Life and as prefiguring the Church and the Sacraments. But in John these events are recorded as part of the Passion-Glorification, Jesus' hour and the hour of the Church.

At Cana Mary requests wine of her Son. Jesus, in His customary manner, elevates her question from the merely material to a higher level, and takes wine as the symbol of the Messianic benefits, the wine of the new alliance between God and men. But the "hour" for this, the hour of His Passion-Glorification has not come, and so He tells His Mother. Nonetheless He accedes to her wishes and performs the miracle, a sign of the Eucharist to come.

Cana is a sign, a symbol of the new alliance, and more precisely of the Eucharistic wine which Jesus will give to men when His Passion is accomplished. This sign which begins the Public Life and grounds the faith of the apostles, is worked at Mary's intercession, who here represents the Church and is intimately united by her Son to the work of inaugurating a new alliance between God and men.—L. J. F.

108. A. FEUILLET, "The Incarnation: mystery of salvation," *TheolDig* 8 (2, '60) 76-79.

Digest of the chapter "L'Incarnation rédemptrice dans les écrits johanniques," in *Introduction à la Bible*, II: *Nouveau Testament* [cf. §§ 280r-281r].

109. W. GRUNDMANN, "Verständnis und Bewegung des Glaubens im Johannes-Evangelium," *KerDogma* 6 (2, '60) 131-154.

The question of faith determines largely the organization of the Fourth Gospel. The fact that *pistis* is not used while *pisteuō* occurs 98 times means that faith for the Evangelist is a process, an event, not a static condition. 20:13 shows the thematic character of faith.

Both the seven signs in the first part of the Gospel and the signs of the risen Lord strive to make the glory of Jesus visible and to awaken faith. Faith based on signs (2:11) is insufficient, because faith aims at the word as its true basis. The Capernaum official (4:50) had only the word to go by; the sign is the confirmation of his faith. The word gives life (3:3, 15 f.). Confronted by the necessity of faith which clings to the word, the Jews fail, and Jesus' ministry in Galilee comes to a close with only the Twelve remaining (6:68). This leads to the next step: enduring faith (8:31), represented by the man born blind, and standing in a personal relationship which leads to knowledge of the truth and to freedom.

The Easter events also deal with faith in this fourfold manner: Peter and the beloved disciple (sign), Mary Magdalene (word), the ten disciples (the new life), Thomas (enduring).

To faith belongs knowledge: Jesus is the Son, is the Christ, is the victor over death (6:69). This knowledge can grow (ch. 9) and rests on an existential basis (*yāda'* is sexual) with the Son as the mediator (10:14 f.). Therefore, in the Farewell Discourses the new term of loving can be used for believing and knowing. Judas is incapable of loving Jesus, while the beloved disciple remains faithful. Faith, knowledge and love are directed to a person and lead to a personal fellowship.—W. C. L.

110. A. M. HUNTER, "Recent Trends in Johannine Studies (*continued*)," *ExpTimes* 71 (7, '60) 219-222.

[Cf. § 4-679.] John sets history in a theological framework, whereas the Synoptics set theology in an historical framework. Nevertheless, John had an interest in history. With regard to his relation to the Synoptics we may now

safely say that he was generally familiar with the oral tradition that was worked into shape in the Synoptics. Moreover, he had access to traditions about Jesus not known to the first three Evangelists. Several examples show the worth of his historical traditions. For instance, we should seek a solution to the character and actual time of the Last Supper, by viewing the Last Supper as "an irregular Passover" celebrated a day or two before the date laid down by the Pharisees. In his account of the trial John has preserved at least two good historical traditions: that in addition to the daybreak meeting of the Sanhedrin there was an "informal hearing" before Annas at night, and that Pilate's *praetorium* was in the Tower Antonia.

In explaining how John had access to the history that lies behind the Fourth Gospel, the trend of recent studies urges the verdict that John had much stronger links with Palestine than most have previously allowed. Here is a man whose Greek conceals an Aramaic mother tongue, who writes as if he had known Jerusalem and whose cast of mind is Palestinian, even though the Gospel be written much later at Ephesus, at a time when the topography of Jerusalem had been much changed by time and events. Moreover, we can no longer make John's peculiar phraseology an argument for a late composition, because the Rylands fragment makes a date later than 100 unlikely. The Gospel might have been written about 80, but then again it might have been written a decade earlier.—J. D. R.

111. D. MOLLAT, "Ils regarderont celui qu'ils ont transpercé. La conversion chez saint Jean," *LumVie* 9 (47, '60) 95-114.

If the word "conversion" is absent from the writings of John, the reality is not; for him, as for Hosea and Jeremiah, the term of repentance is the knowledge of God. In the Fourth Gospel the grace of spiritual renewal offered to men is prefigured in signs: the water of purification, the sign of the Temple, spiritual rebirth and the baptism of the Spirit. All these signs are accomplished in "the hour" of the Passion; and for John the transfixion is the striking manifestation of the grace of conversion announced by the prophets. Furthermore, the Gospel of John is the Gospel of vocation, a call to abandon darkness and "come to the light" (3:20). The response to this call is a conversion which is a rupture, an exercise of liberty, an openness of soul to faith. This conversion demands a humility of acceptance and a receptivity towards God; it requires a soul that is attentive to the action of God and a gaze fixed "on him whom they have pierced."—S. B. M.

112. P. PARKER, "John and John Mark," *JournBibLit* 79 (2, '60) 97-110.

Mark and the Fourth Evangelist are linked by remarkable coincidences. John Mark's career would fit more easily with his authorship of the Fourth Gospel. He lived in Jerusalem, seems to have been of priestly family, was evidently a person of means, must have been host at the Last Supper, was exposed to Paul's doctrine, shared similar experiences and traditions with Luke,

seems to have once been a Judaizer, worked among the Jews of the Diaspora, was Peter's companion and interpreter, wrote after Peter's death, was influenced by Alexandrianism and stayed at Ephesus. Papias' famous statement about Mark fits the Fourth Gospel, not the second. Mark's authorship also explains several other features. Even the name "John" can refer to John Mark or to John the son of Zebedee. Difficulties still remain: the disruption of our traditional concept of Gospel origins, a suitable author for the second Gospel, the identity of John the Elder. But the series of links between John Mark and the Fourth Evangelist cannot be lightly dismissed.—C. J. A.

113. T. E. POLLARD, "The Fourth Gospel: Its Background and Early Interpretation," *AusBibRev* 7 (1-4, '59) 41-53.

The first effect of the recently discovered *Jung Codex* and the Qumran scrolls has been to remove the last historical, terminological and Christological arguments against an early dating of the Fourth Gospel. The apparent Gnostic terminology of John is now evident in the pre-Christian documents of Qumran and thus allows an approximate date of A.D. 85 for its composition.

The second effect is to discredit Bultmann's theory that a Gnostic document "redacted in the interests of orthodoxy" was the basis of the Gospel. Before the key Gnostic dogmas were developed, van Unnik maintains, Valentinus wrote the *Gospel of Truth* which, according to Quispel, borrowed from John's Gospel as from a work already old and held in high repute.

A third effect has been the confirmation of the view that the Gospel background was not Philonic or Stoic at all but Palestinian-Jewish, since John echoes the language of the Qumran sect. Though the scrolls offer no immediate solution to the origin of the Logos terminology (but cf. 1QS 11:11 ff.), still, the origin of the Logos is not to be found in Philo or the Greek thinkers, but in the Hebrew *dēbar* Yahweh which Pedersen equates with God "as far as he is discernible by mortal men" (p. 47), and T. W. Manson with "the creative and revealing Word of God" (p. 48). While Dodd is perhaps correct in appealing to the OT *sophia* concept "the Word of the Lord as medium of creation and revelation" (p. 48) to prepare the way for acceptance by the Jews of the incarnate Logos, nevertheless that scholar is unjustified in assuming John's acquaintance with the Philonic Logos, and that for three reasons. The Incarnation is too unique, and John too original a thinker to be confined to Alexandrian-Judaic concepts; the dominant idea of his Gospel in the light of which the Logos must be interpreted is "the only begotten Son"; and, assuming that the Fourth Gospel was written in Asia, later Christians of that territory follow the Hebrew concept of the word and not the Philonic Logos.

In the early Church there were three main interpretations of the Logos. The Antiochian tradition made the Word identical with God, and thence arose Sabellianism and ultimately a form of Christological adoptionism. The Alexandrian tradition interpreted the Logos as the intermediary being of Philonic Judaism and middle Platonist philosophy, a position which ultimately produced

Arian subordinationism and Apollinarianism. The third method interpreted the Prologue in the light of the entire Gospel; the regulative concept for understanding the Person of Christ and His relation to God the Father is not *Logos* but *Son*.—K. F. D.

114. [Jn 1:5]. J. A. DYER, "The Unappreciated Light," *JournBibLit* 79 (2, '60) 170-171.

Suggests the following translation: "The light still shines in the darkness, even though the darkness has never appreciated it."

115. D. SQUILLACI, "La testimonianza del Battista. *Ecce Agnus Dei* (Giov. 1.29,36)," *PalCler* 39 (12, '60) 642-646.

From the OT and especially from Isaiah the Baptist had the idea of the suffering Messiah, and therefore he proclaims Jesus as the sacrificial lamb who by His Passion and death removes the sins of the world.

116. [Jn 2:4]. S. GRILL, "Syrisches einfaches 'non' in der Bedeutung von 'nonne'," *TheolZeit* 16 (2, '60) 134-135.

In several places the Peshitta puts the simple negative where the interrogative *nonne* is intended. Accordingly Jn 2:4 should be translated as a question, "Is not my hour come?" This interpretation better suits the context which implies that Jesus has granted His mother's request. [Cf. §§ 107, 212.] —J. J. C.

117. [Jn 4:1-42]. D. M. STANLEY, "Interlude samaritain," *BibTerreSainte* 28 ('60) 2-3.

118. [Jn 4:22]. P. BESNARD, "'Vous adorez ce que vous ne connaissez pas'," *BibTerreSainte* 28 ('60) 3.

119. A. FEUILLET, "La signification théologique du second miracle de Cana (*Jo.* IV, 46-54)," *RechSciRel* 48 (1-2, '60) 62-75.

The theological meaning of the second Cana miracle depends upon whether it is to be associated with the preceding or the following context. (1) More commonly it is associated with what precedes on the grounds that Jn 5 then begins a new phase of the public ministry in which Jesus reveals His divinity primarily. Hitherto His Messiahship had formed the core of His self-revelation. Other arguments for this division are less convincing. The particular role of the healing incident, however, remains to be explained satisfactorily.

(2) If we associate the pericope with the following context, its theological significance appears much more clearly. The prefatory remarks in Jn 4:43-45 set off the theme of hostility in Judea (one of the characteristics of the second phase of the ministry in John), and the Capernaum official appears as the anti-thesis of the Jerusalem authorities who will refuse to believe even after the

miracle at the pool (5:1-18). The healing at Cana, moreover, belongs symbolically to the major soteriological theme of John, the bringing of eternal life to men. It is a sort of "parable in action" which prepares for the discourse of ch. 5, especially vv. 24-29. Though the healing at the pool of Bethzatha was the historical occasion of the discourse, both miracles occasioned it in John's presentation. The inversion of chs. 5 and 6 does not seem proper, but in any case the role of Jn 4:46-53 as a beginning pericope and not a conclusion would not be affected.—G. W. M.

120. E. J. KILMARTIN, "Liturgical Influence on John 6," *CathBibQuart* 22 (2, '60) 183-191.

Evidence is presented for a probable connection between the Jewish Passover Haggadah and Jn 6, through the intermediary of a Christian Passover Haggadah. First the problem of the existence and meaning of the Christian Passover Haggadah is treated; secondly, the correspondence between Jn 6 and the Jewish Passover Haggadah; thirdly, the dependence of Jn 6 on the Christian Passover Haggadah. The author concludes that we are not in a position to reject the influence of Jewish and Christian Passover liturgy on Jn 6.—E. J. K. (Author).

121. E. J. KILMARTIN, "The Formation of the Bread of Life Discourse [John 6]," *Scripture* 12 (19, '60) 75-78.

The question arrangement of the Bread of Life discourse is probably modelled on that of the Jewish Passover Haggadah. This possibility is enhanced by the fact vv. 31-58 seem to be a midrash of an OT text concerning a Passover theme of importance for a Jewish-Christian Passover ritual which has its roots in the Jewish Passover Haggadah.—E. J. K. (Author).

122. [Jn 6]. A. STÖGER, "Die Eucharistie bei Johannes," *BibKirche* 15 (2, '60) 41-43.

The author summarizes the Eucharistic teaching of the sixth chapter of the Fourth Gospel and places it within the texture of Johannine theology.—E. J. K.

123. E. F. F. BISHOP, "'The Door of the Sheep' (*Egō eimi hē thura tōn probatōn*)—John x. 7-9," *ExpTimes* 71 (10, '60) 307-309.

The experience of two missionaries, Dr. John Van Ess and Dr. William M. Miller, in neighboring Iraq and Iran, may well answer the criticism that there is a "harsh change" from the simile of the shepherd to that of the door or vice versa. Our Lord is the "door of the sheep," not the gate of the fold, a picture which He emphasized in the reiteration of "the door" and the following explanation of what it means to the sheep when He is the door. He is there all the time by night to guard, by day ready to lead out to the green pastures beside the still waters.—S. B. M.

124. [Jn 13-17]. M. F. SMITH, "The Ascending Christ's Farewell Discourse," *Worship* 34 (6, '60) 320-325.

"When it is possible to establish the actual setting of a passage, particularly of the Gospels, we gain greatly in depth of understanding, and are able to project ourselves more successfully into the narrative." To this end, the author attempts to show that the final discourse in Jn 13-17 took place at a pre-Ascension meal rather than just before the Passion. He draws his reasons from: (1) historical data supplied by Mark and Luke; (2) the context of the discourse itself; (3) the purpose of John's Gospel (namely, not merely to give biographical information, "but to give a sacramental, or even mystical, synthesis of Christ Himself, as well as His doctrine"—for which chronology is at times sacrificed); (4) indirect evidence from the liturgy, which does not use this material during Lent, but reserves it for the post-Resurrection period.—C. H. P.

125. [Jn 13:1-20]. A. KASSING, "Das Evangelium der Fusswaschung," *Erbe Auf* 36 (2, '60) 83-93.

A lecture given on Holy Thursday.

126. [Jn 16:8-15]. G.-M. BEHLER, "La double fonction de l'Esprit. Avocat et guide," *VieSpir* 102 (462, '60) 614-625.

As the advocate or defender, the Spirit will prove that Jesus was just and His enemies wrong; as the teacher, the Spirit will assist the disciples in their duty of witnessing to Christ and His teaching.

Jn 19:26, cf. § 212.

Jn 19:34, cf. § 196.

Acts of the Apostles

127. J. DUPONT, "La conversion dans les Actes des Apôtres," *LumVie* 9 (47, '60) 48-70.

The exceptional missionary experience of Acts gives us abundant indications of what the first Christians considered as the normal conditions of a conversion. It involved these three fundamental considerations: (a) there is no possible hope of conversion except for the man who is conscious of being a sinner in the sight of God and is desirous of obtaining His pardon; (b) the conversion to Christianity is essentially specified by the paschal mystery in which the Resurrection of Jesus is acknowledged as an event which has repercussions in the present and the future: the Lord to whom man is converted is He whom "God raised up," who is "exalted at the right hand of God," (2:34-36); (c) this conversion implies a change of life which takes the concrete form of an acceptance of the Christian community's mode of life. Although this conception of conversion owes a great deal to Jewish tradition, it was, nevertheless, rethought completely in the light of the Christian message.—S. B. M.

128. J. DUPONT, "Repentir et conversion d'après les Actes des Apôtres," *SciEccl* 12 (2, '60) 137-173.

The apostles usually concluded their preaching with an appeal for repentance and conversion. After several preliminary remarks on the importance of these ideas in the apostolic teaching and on the meaning of both terms, the author develops his theme in four steps. (1) In the Bible one finds two expressions for conversion to the Lord: "to turn to God," and "to turn to the Lord." A minute analysis of these terms uncovers two fundamental aspects in the idea of conversion among early Christians: (a) an awareness of a relation uniting man to a transcendent Person; (b) an awareness of the requirements imposed on the convert by the divine person. (2) The second part, entitled "L'ombre de la croix," analyzes the texts pertaining to repentance and thus brings out the meaning of a Christian *metanoia*. Since repentance leads to conversion, feelings of repentance must be aroused in the hearts of sinners. This is always the aim the apostles seek in their teaching, but they obtain it in different ways. When speaking to the Jews of Jerusalem, Peter drives home the idea that they are responsible for the Crucifixion; with the pagans of Athens and Lystra, Paul insists on the evil of idolatry. In all cases, however, an appeal is made to the faith which leads to forgiveness of sins. Hence repentance consists in being aware that one is a sinner and in the desire to be forgiven.

The author then explains how these ideas of repentance and conversion affected the early Christians' view of the Resurrection and Second Coming of the Lord. (3) "La lumière de la Résurrection" strengthens the faith of the convert and inspires his thanksgivings. (4) "La perspective du Jugement" arouses in the faithful an apostolic and missionary zeal. Thus Acts gives us a very fruitful picture of what the early Christians understood by conversion. Arising from one's awareness of having sinned, conversion results in a "deep communion with the Spirit actuating the Church of Christ. . . ."—G. C.

129. C. PEIFER, "The Risen Christ and the Christian," *Worship* 34 (6, '60) 326-330.

The purpose of Acts is not to present a biography of the apostles, but rather to relate a new phase of salvific activity—the continuation of Christ's work "through His Spirit, who takes possession of the apostles and the primitive Christian community and uses them as instruments for the spread of salvation to the entire world." The joy and the significance of the apostles' personal encounters with Christ during the post-Resurrection period, especially in the breaking of bread with Him, are continued for all the faithful in the celebration of the Eucharist, in which "we recognize Jesus, we testify that He is risen and present among us, we confess that He is the Messiah and the Lord, whom God has raised from the dead. And we enjoy a foretaste of the final encounter with Him, when He will preside over the heavenly banquet of all the just."—C. H. P.

130. G. SCHILLE, "Die Fragwürdigkeit eines Itinerars der Paulusreisen," *TheolLitZeit* 84 (3, '59) 165-174.

(1) As a result of his studies in Acts, M. Dibelius proposed an *Itinerar* hypothesis, i.e., a list of places where the Apostle could find lodging on his missionary journeys. Returning to a city where he had preached, Paul by the use of this list could then easily find his former hosts. Because of this hypothesis Dibelius concluded that Acts 13-21 furnishes an historical basis for all discussions of the early days of the Church. (2) But S examines the foundations of the hypothesis and finds it lacking in probative force. Luke could have strung together facts which are only loosely connected. Outside the NT there exists no evidence of a *Stationsverzeichnis* genre. Paul with his eschatological hope needed no such list of homes which would welcome him on his return. It may be that the *Itinerar* hypothesis supposes a distinctive interpretation of early Christian mission history, the viewpoint of Luke. To his literary activity more may be due than Dibelius suspects.—H. v. B.

131. J. T. TOWNSEND, "The Speeches in Acts," *AnglTheolRev* 42 (2, '60) 150-159.

Several points of evidence favor the thesis that the speeches in Acts are most probably the composition of the author of Acts himself: (a) the general practice of classical historiographers; (b) the brevity of the speeches; and (c), most important, their theological interdependence. Paul's quotation of Ps 16:10 in Acts 13:35 presupposes the reader's knowledge of Peter's exegesis of Ps 16:8-11 in Acts 2:25-32. (Cf. the use of Deut 18:15-16 in Acts 3:22-23 and 7:37). Paul's Areopagus Speech is neither from Apollonius of Tyana (E. Norden) nor from Paul, but is Lukan, since the proposition that God can be known from the universe discussed in Acts 14:15-17 is a necessary link between Acts 17:23 and 24, a link known to Luke's readers but not to the Athenians.

Many single out Stephen's speech as dependent on a source because of (1) its Semitic style, (2) its dissimilarity to the other speeches, (3) its freedom from its context, and (4) its relative lack of Christian characteristics. But (1) Torrey can find less evidence for his theory of an Aramaic original for Acts 1-12 here than elsewhere. The birth stories show that Luke can adopt a Semitic style in a Semitic context. (2) Stephen's speech actually is similar to the other speeches in its choice and use of OT references. Its unusual length may well be due to its importance for Luke. (3) The fact that the narrative reads smoothly with the speech removed suggests a written source behind the narrative, not the speech. (4) Several other speeches also omit the name of Jesus and specifically Christian doctrines, for the reader has already been instructed by Peter's speeches. In sum, the speeches represent a single, coherent theological position which is very probably that of Luke.—J. C. H.

132. [Acts 1:4-11]. P. BENOIT, "The ascension of Christ," *TheolDig* 8 (2, '60) 105-110.

Digest of an article in *RevBib* 56 (1949) 161-203. B "distinguishes two currents in primitive tradition concerning the ascension of Christ. One testifies to an invisible glorification, the essence of the ascension, which took place on Easter in one continuous motion with the resurrection. A second reports a visible ascension, our Lord's last leave-taking, forty days after Easter."

Acts 2:25-32, cf. § 131.

Acts 3:22-23, cf. § 131.

133. J. D. McCAUGHEY, "The Intention of the Author. Some questions about the exegesis of Acts vi. 1-6," *AusBibRev* 7 (1-4, '59) 27-36.

The intention of Luke in Acts 6:1-6 may be ascertained by six principles: (1) textual determination, the best here suggesting the laying on of hands by the people rather than by the apostles; (2) the literary form of the passage as strongly reminiscent of the LXX, together with the wealth of OT background (Num 8:10; 11:1-25; 27:16-23; Deut 34:9); (3) the *Sitz im Leben*, which is here "the situation in which Luke was writing in the perspective of the world mission of the Church," rather than merely stating the situation in Jerusalem in A.D. 32-33; (4) the meaning which the words had for the original author and reader—the LXX overtones for the Jewish audience, reminiscent of the transference of authority from Moses to Joshua; the forward and outward motion of the Church for those from a Greek background; (5) the context of the passage in: (a) the Book of Acts; (b) the two-volume work of Luke-Acts; (c) the OT parallel; (6) the significance of the passage in the light of the whole scope of the *Heilsgeschichte*—a reaffirmation of the unity of the Church and its going out to the Gentile mission through the Seven as its representatives, seen by Luke as the "new Levites," under the guidance of the Spirit.—C. H. P.

134. L. DE LORENZI, "Gesù *lytrōtēs*: Atti 7,35," *RivistBib* 7 (4, '59) 294-321; 8 (1, '60) 10-41.

Commonly scholars hold that the root *lytr-* includes the idea of ransom payable by the liberator to the liberating master in favor of the slave to be freed. This idea predominates in profane writings with reference to war or civil captives. In the LXX, however, the idea of ransom is excluded, and the term stands for God's redemptive initiative in virtue of His power and love towards His people. In addition to this, God makes sure that His people would not relapse into bondage; He shows them the way to remain free by adhesion to Himself. God is the *gō'ēl* of His people, bound to defend them and ensure their freedom. *Lytr-* in the NT must therefore be interpreted in the light of this OT usage. Christ *saves* and *redeems* from all sorts of bondage because of His love and graciousness. What Moses did in the OT for his people,

redeeming Israel without paying anything in return, God does through Christ in the NT. In both cases it was a labor of love.—C. S.

Acts 7:37, cf. § 131.

135. R. G. BRATCHER, "akouō in Acts ix. 7 and xxii. 9," *ExpTimes* 71 (8, '60) 243-245.

Lukan usage of *akouō* with the genitive and with the accusative does not support the view that the use of the genitive always indicates "hearing without understanding" while the accusative implies understanding. The apparent contradiction therefore between Acts 9:7 and 22:9 must be resolved primarily from the whole context of the narrative rather than from the grammatical structure.—C. H. P.

Acts 13:35, cf. § 131.

Acts 14:15-17, cf. § 131.

Acts 17:23-24, cf. § 131.

136. [Acts 26—28]. J. DAUVILLIER, "A propos de la venue de saint Paul à Rome. Notes sur son procès et son voyage maritime," *BullLittEccl* 61 (1, '60) 3-26.

The trial and journey of the Apostle are illustrated from ancient authors, from philological studies and from archaeological data.—C. L. P.

137. B. SCHWANK, "Und so kamen wir nach Rom (Apg 28,14). Reisenotizen zu den letzten beiden Kapiteln der Apostelgeschichte," *ErbeAuf* 36 (3, '60) 169-192.

A detailed account of a journey in the footsteps of St. Paul (Acts 27:27—28:15) to Malta and then to Rome.

EPISTLES — APOCALYPSE

Paul

138. A. BEA, "Paolo 'afferrato' da Cristo," *Civiltà Cattolica* 111 (1, '60) 337-352.

To celebrate the nineteenth centenary of Saint Paul's arrival in Rome, it seems opportune to recall attention to the fact of his entry into the Emperor's Capital as a "prisoner of Christ," a *vinctus Christi*. This fact is as fundamental in the life of the Apostle as it is important in the history of the Church. For behind the indomitable zeal of Paul stands the powerful figure of the risen Christ, who appeared to His persecutor to make him His apostle. It took the young Saul a long time to understand the true significance of the

“persecute *me*” (Acts 9:4 ff.). Only later, having penetrated more deeply into the mysteries of the faith, and having been illumined by the Holy Spirit, could he write the Corinthians: “You are the body of Christ” (1 Cor 15:27); only later did he learn to rejoice “in my sufferings for your sake” and “to complete what is lacking in Christ’s afflictions for the sake of his body, that is, the Church” (Col 1:24). Paul’s conversion, his “conquest” by Christ that he might conquer the world for Christ, makes him the great model for all the apostles of Christ through the centuries, as it recalls to all generations the absolute necessity of grace. For it is the Lord that stands by His apostle and gives him the strength to proclaim fully the word of Christ, dead and risen for all.—S. B. M.

139. M.-E. BOISMARD, “Conversion et vie nouvelle dans saint Paul,” *LumVie* 9 (47, '60) 71-94.

Conversion, an essential part of apostolic preaching, is a Pauline theme that underwent a number of modifications in the Epistles, due partly to the concrete circumstances of each Epistle and partly to its linking with another theme, that of the “new creature.” Acts 14:15 and 1 Thes 1:9-10 set forth the central theme of Pauline preaching: conversion, the fruit of divine initiative, is a conversion to the service of the true God in sanctity, “to wait for His Son from heaven” (1:10). Galatians and both Corinthians present the two themes of “conversion” and the “new creature” as they arise and tend towards their final synthesis in Pauline theology. In Romans we note the close link between the theme of “conversion” and the “old-new” opposition, as we also note the clarification of the essential role of Christ in our conversion. It is in the Captivity Epistles, particularly in Colossians, that Paul achieves his synthesis of the principal elements of the two themes of “conversion” and the “new creature.”—S. B. M.

140. J. T. FORESTELL, “St. Paul, Teacher of the Christian Life,” *ClerRev* 45 (8, '60) 456-465.

In order to understand the Apostle and to use his writings for the instruction of the laity it is well to grasp four major themes which form a synthesis of his thought and govern the development of the more important Epistles. These themes are: (1) The love which God has for all men and of which He has given witness in the Passion and Resurrection of His Son, our Lord Jesus Christ. (2) The union of each individual Christian with the personal Christ, the new Adam, through the sacraments of baptism and the Eucharist, thus creating a new people of God, the Church. (3) The gift of the Holy Spirit who dwells in man as an interior principle of spiritual life and triumph over sin. (4) A moral life based on a faith that operates through charity.—J. J. C.

141. P. GORDAN, "Paulus als Lehrer der Mönche," *ErbeAuf* 36 (3, '60) 163-168.

Paul has provided much of the inspiration for monasticism, as a comparison of his writings with the rule of St. Benedict clearly shows.

142. J. LUZZI, "Contenido religioso de *sōma* y *sarx*," *CienFe* 15 (4, '59) 451-473.

St. Paul uses the words *sarx* and *sōma* to designate the relationship to God of man in his frailty and corruptibility, not as an individual but in his solidarity with the created world. The notion of *sarx* is the characteristic note of the old era. It is connected with man's triple subjection to the Law, to death and especially to sin. Yet despite the force of Paul's vocabulary (*sōma tēs hamartias*, Rom 6:6, etc.), he does not attribute intrinsic evil to the body: sin dwells within man (Rom 7:17-20). The religious attitude implied in these two concepts is stated in Rom 7:4-6 and 8:5-9. It originates in and continues the OT concept of social and religious solidarity expressed in the word *bāšār*. The solidarity of being creatures stands in opposition to the religious solidarity of the Body of Christ. The one is to be transformed into the other in the redemption, which has cosmic dimensions. The word *sarx* tends to express the opposition, *sōma* the state of existing for God.—G. W. M.

143. S. LYONNET, "La rédemption de l'Univers," *LumVie* 9 (48, '60) 43-62.

Although it is certain that, when he speaks of the redemption, Saint Paul is speaking of man's redemption before all else, still it is no less certain that sometimes his horizon widens beyond man, as it does especially in Rom 8. To determine with exactitude the objective content of the Apostle's affirmations, we must first situate his thought in its biblical context, then examine its content more closely, and finally show briefly how Paul's vision of the future, far from turning the Christian from his present occupations, helps him to transfigure them. Paul was a Jew for whom the OT was the book of books; and though he spoke excellent Greek, he still essentially thought in the Jewish categories of his time. As such he was particularly conscious of the unity of the redemptive plan, and of the fact that sacred history was but the realization of a unique plan of love, an alliance which, in its pre-Abrahamic manifestation, was signed not in the flesh of man but in the universe. Three conclusions may be reached from Paul's affirmations: (1) the redemption of the universe is only a consequence of man's; (2) more precisely, it is a consequence of the redemption of man's body, a corollary to the resurrection; and (3) the universe is not only an instrument of man's redemption but is itself an object of the redemption.—S. B. M.

144. S. LYONNET, "Redemptive value of the resurrection," *TheolDig* 8 (2, '60) 89-93.

Digest of an article in *Gregorianum* 39 (2, '58) 295-318 [cf. § 3-397].

145. S. LYONNET, "St. Paul and a mystical redemption," *TheolDig* 8 (2, '60) 83-88.

Digest of an article in *LumVie* 7 (36, '58) 35-66 [cf. § 3-133].

146. S. LYONNET, "The saving justice of God," *TheolDig* 8 (2, '60) 80-82.

Digest of the chapter "La sotériologie paulinienne. I: L'initiative de Dieu le Père," in *Introduction à la Bible II: Nouveau Testament* [cf. §§ 280r-281r].

147. C. MARTINI, "'La mistica di san Paolo'," *Civiltà Cattolica* 111 (1, '60) 72-74.

The question of the union of Christ and the Christian, the union of grace, is one of fundamental importance in Catholic theology and in the life of the faithful. A. Wikenhauser's *La mistica di san Paolo* (Brescia: Morcelliana, 1958) undertakes an analytic and exegetic study of this question as found in the Pauline expressions, "in Christ," "of Christ," and "Christ in us."—S. B. M.

148. K. VOGT, "Gottes Geist. Paulusbriefe am Pfingstfest," *ErbeAuf* 36 (3, '60) 193-207.

Paul's concept of the "spirit" is bound up with his personal message of salvation through Christ and rooted in the OT concept of spirit as the wind or breath and the power of God. For Paul "spirit" is opposed to "flesh," not as soul and body, but as divine and human power. His concept is a Christological one: the work of the spirit is the redemption by Christ (cf. Rom 8 especially). Further, in the Corinthian letters Paul opposes the "spirit of wisdom" to the Gnostic doctrine of knowledge, and here too redemption by the cross and Resurrection of Jesus opposed redemption by the human power of knowledge. In Paul's doctrine of the spirit may be seen the theological polarity of the future and the present, becoming and being, life and death, etc., which must pervade all of our theology.—G. W. M.

Romans, 1-2 Corinthians

149. R. RABANOS, "Boletín bibliográfico de la carta a los Romanos," *Salmanticensis* 6 (3, '59) 705-790.

The annotated bibliography contains 968 items arranged according to the headings: introduction, commentaries, biblical theology.

150. K. H. SCHELKLE, "Römische Kirche im Römerbrief. Zur Geschichte und Auslegungsgeschichte," *ZeitKathTheol* 81 (4, '59) 393-404.

In patristic exegesis we have one of the earliest signs of the coming alienation of East and West which was to culminate in the separation of the Oriental Church from Rome. Both Greek and Latin Fathers recognize in their exegesis of Romans the importance of Rome and the Roman Church; but the exegesis

of the Greek Fathers reads into this Epistle a criticism of Rome that does not appear in the Latin Fathers, and that can only be understood in terms of a growing animosity towards Rome and the Roman Church.—G. J. P.

151. [Rom 2:12-16]. R. WALKER, "Die Heiden und das Gericht," *Evang Theol* 20 (7, '60) 302-314.

Bornkamm's paraphrasing of Rom 2:12-16 needs revision. V. 12 should be understood to signify that whoever has sinned under the law, has sinned explicitly with regard to the law. In v. 13 "doers and hearers" of the law means more concretely that the doers and not the hearers of the *Mosaic* Law are justified by God. V. 14 gives the answer to the question of how those without the law could be judged. The heathen are never in their deepest consciousness without law. Paul builds on this premise, understanding that both Jews and heathen are existentially under law and that this law is not analogous. Where law, whether Mosaic Law or self-law, exists, there is true sin and judgment. In v. 15 Paul clarifies this law-unto-self. The heathen show by their actions that the work of the law is inscribed in their hearts, inalienable, contingent upon God, and foreign to the preached Law of the Jews. This interior knowledge is independent of personal reasoning or difficulty and has an eschatological function. Contrary to Bornkamm, v. 16 is not a later gloss. There are no textual or philological grounds for saying this; rather, the context provides several weighty arguments proving that judgment according to deeds is identical with the Christ-judgment. The verse therefore is the key to the understanding of the passage.—R. P. B.

152. [Rom 5:12]. L. LIGIER, "'In quo omnes peccaverunt.' Actes ou état?" *Nouv Rev Théol* 82 (4, '60) 337-348.

By focusing his analysis on the "basic word: *peccare*" instead of on the customary *in quo*, L revives the traditional debate between the position of Augustine and the position of the Greek Fathers with regard to the interpretation of Rom 5:12. The meaning of *peccare* in Rom 3:23, L believes, is not the same as in Rom 5:12; in the first instance, the term means individual sin, while in the latter case it signifies universal sin. To establish this conclusion L appeals to the OT, especially Leviticus and Numbers.

In the process he solves the main difficulties against his interpretation. (1) The first is that *hamartanein* used actively in classical Greek expresses an action rather than a state. That this is not always the case L shows by citing Num 16:22 and 17:14 where the meaning of *peccare* is "less active than it would seem." (2) The second difficulty arises from the fact that in Greek the aorist tense expresses an action at a definite moment. In reply, L cites the LXX of Lev 5:4; 2 Par 19:10; 28:13 where the term signifies "incurring guilt," an action which is the beginning of a state. (3) The third difficulty is the seeming opposition between the transgression of a single person on the

one hand and universal guilt on the other. L solves this problem by bringing forth two instances in the LXX (1 Par 21:3; Lev 4:3) where the verb *hamartanein* signifies that "the *asham* can be incurred, without personal guilt, by simply belonging to a group which has become 'guilty' through the infraction of its leader, king or priest." Finally, the author proves his interpretation of Rom 5:12 by a detailed study of the following verses, i.e., 13-14; 19-21; and even Rom 7:5-14, and by analyzing the leading Pauline ideas of law, the realm of sin and responsibility.—G. C.

153. [Rom 8:23]. J. H. GREENLEE, "A Suggestion with Regard to Romans 8:23," *BibTrans* 11 (2, '60) 91-92.

Abridgement of an article by C. C. Oke, *Interpretation* 11 (4, '57) 455-460 [cf. § 2-593].

154. C. E. B. CRANFIELD, "Some Observations on Romans xiii. 1-7," *NTStud* 6 (3, '60) 241-249.

(1) It is often wrongly assumed that *hypotassesthai* in vv. 1 and 5 means simply "to obey." Instead its NT meaning is that of being placed by God below someone else who is Christ's representative. In Rom 13 it denotes the Christian's duty to the civil power as an instrument of Christ's kingly rule, a duty to be translated into terms of the present political order which differs from the authoritarian state Paul had in mind. (2) Paul's apparent neglect in vv. 3-4 of the possibility of an unjust government may be explained by the fact that the civil power ultimately cannot help but praise the good work and punish the evil even though intentionally doing the opposite. The ruler is God's servant who helps the Christian achieve salvation (*diakonos soi eis to agathon*) by actually encouraging him or even by being over-ruled by God Himself. (3) In v. 5 *dia tēn syneidēsin* is better taken, not as conscience, but as a knowledge shared with others that the ruler is God's minister. *Dia touto* in v. 6 refers to this knowledge and *auto touto* possibly refers to receiving tribute. (4) As a tentative suggestion we may take *tō ton phobon* in v. 7 as a reference to God, the verse paralleling 1 Pt 2:17 and both verses being connected with the logion "Render to Caesar. . . ."—G. W. M.

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155. P. BORMANN, "Bemerkungen zu zwei lesenswerten Aufsätzen," *Theol Glaub* 50 (2, '60) 112-114.

From the collection of W. Stählin's essays, edited by A. Köberle, *Symbolon: Vom gleichnishaften Denken* (Stuttgart: Evangelisches Verlagswerk, 1958), B calls attention to S's study of the passive imperative of 2 Cor 5:20, "Be reconciled to God" (pp. 80-84), which includes both passive and middle nuances, i.e., predominantly God's action, but implying human co-operation: "Let that happen to you which God wills to do to you."

In "Zum Verstandnis von I Kor 2,6-8" (pp. 94-98), Paul's "speaking wisdom" does not mean simply discoursing about it. Like Rom 1:16-18, where it is stated that in the gospel God's saving justice both comes to light and comes to man, and is, accordingly, the "power of God," so also in 1 Cor 2:6-8 the Apostle means that through the medium of his speech God wills that wisdom appear, essentially not distinct from the kerygma. It affects the perfect, i.e., those illumined by the Spirit, and does not cease to be "mystery" by the fact that it is preached.—E. F. S.

1 Cor 3:10-17, cf. § 199.

156. [1 Cor 4:1]. J. McLAUGHLIN, "Dispensers of Mysteries," *HomPast Rev* 60 (8, '60) 727-730.

With this Pauline text as a basis the author constructs a theological synthesis of the priesthood.

157. A. ROSE, "L'épouse dans l'assemblée chrétienne (I Cor 11, 2-16)," *Bib Vie Chrét* 34 ('60) 13-19.

A brief exegesis of the passage.

1 Cor 11:23-25, cf. § 86.

158. R. P. ROTH, "Paradosis and Apokalupsis in I Corinthians 11:23," *Luth Quart* 12 (1, '60) 64-67.

According to G. O. Evenson, "The Force of *apo* in I Corinthians 11:23," *LuthQuart* 11 (3, '59) 244-246, "the preposition *apo* in I Cor 11:23 in no sense proves that Paul was dependent on the *paradosis* for his Gospel." If this implies that Paul received the content of his gospel from a special vision, it is necessary to question such an implication. *Paradosis* means: (1) the Jewish tradition (Gal 1:14), (2) human tradition in paganism (Col 2:8), (3) the living tradition of the Lord in the Church (1 Cor 11:2; 2 Thes 2:15; 3:6) in which Christ was not simply a remembered historical person but a living presence guiding the community into all truth (Jn 16:13).

By *egō* Paul emphasizes his apostolic authority. *Parelabon* and *paredōka* indicate the transmission of a tradition. *Hymn* completes the chain from the Lord through Paul to the believers. But the Lord is not merely the first in the historical series because the Christian *paradosis* is a living organism. The customary distinction between *paradosis* and *apokalypsis* thus falls apart. When Paul received his Gospel *apo tou kyriou*, he received a revelation within the living tradition which was acknowledged as the common witness of the Church by the tradition itself.—W. C. L.

159. S. K. FINLAYSON, "I Corinthians xi. 25," *ExpTimes* 71 (8, '60) 243.

The words *hōsautōs kai* "in like manner also" and *meta to deipnēsai* "after he had supped" are more than a mere logical connection indicating the passage of time. "We may assume that they have descriptive value, implying that a

certain quality of action marked the use of the cup as had already marked the use of the loaf." The author points out how these phrases establish a parallelism by which Paul wished to indicate that the paschal Haggadah lay at the base of the new ritual.—C. H. P.

160. [1 Cor 15:29]. H. SCHAUERTE, "Die Totentaufe," *TheolGlaub* 50 (3, '60) 210-214.

In certain places the custom of baptizing the dead, especially stillborn infants, continued into the 18th and 19th centuries.

1 Cor 15:29, cf. also § 199.

161. E. E. ELLIS, "II Corinthians v. 1-10 in Pauline Eschatology," *NT Stud* 6 (3, '60) 211-224.

Contrary to the currently popular interpretation, 2 Cor 5:1-10 does not deal with the intermediate state at all and hence does not reflect a change in Paul's thought from a futurist to a realized eschatology. Nor does it reflect a Hellenistic anthropological dualism. The contrasts in the passage are completely within the framework of Paul's parousia eschatology and his concept of corporal solidarity, the corporeity *en Christō* fully realized at the parousia being contrasted with that *en Adam*. Both the parallels in Rom 8 and 1 Cor 15 and the exegesis of 2 Cor 4-5 suggest this conclusion.

Three terms in 2 Cor 5:1-10 have been the determining factor in the exegesis of the chapter. (1) The "house in the heavenlies" of v. 1 is not the individual body, but the corporate Messianic community under the figure of the New Temple, a figure that underlies much of Pauline and NT thought in general. (2) The concept of nakedness (*gymnos* and *ekdyō*, vv. 3-4) as evidence of anthropological dualism in Paul leads to contradictions. Seeking its origin in the OT, we find that there nakedness and shame often denote the guilty under the light of God's judgment. In the NT they refer to the eschatological judgment, and in 2 Cor 5 they designate the opposite of being clothed with the house from heaven. (3) To be "away from the body" (v. 8) does not imply the intermediate state, but means to be absent from the solidarities of the mortal body, "at home with the Lord" in the solidarities of the new aeon.—G. W. M.

Galatians—Hebrews

162. C. E. FAW, "The Anomaly of Galatians," *BibRes* 4 ('60) 25-38.

It is an anomaly that this most Pauline of the Epistles should so long resist a scholarly consensus as to date and exhibit, both at its beginning and its end, some remarkable departures from the usual Pauline letter form.

Internal interrelationship of Epistles (studies of J. B. Lightfoot, C. H. Buck and the author) reveals a progression in thought and usage from 2 Corinthians to Galatians to Romans in regard to: (1) lists of sins, (2) the

meaning and centrality of *pistis*, (3) use of *ergon* in plural and combination with *nomos*, (4) expressions used with "freedom," (5) the place of *the Spirit*, (6) Paul's acceptance of death and use of symbolic death and resurrection [cf. § 4-446], and (7) the special use of *crucifixion* in symbolic "death."

The view that places Galatians among the Corinthian letters and before 2 Cor 1-9, though accounting for parallels between Galatians and 2 Corinthians, fails to explain the even more numerous parallels between Galatians and Romans and fails to note that, while 2 Cor 10-13 and Galatians are both defensive, the former shows basic insecurity while the latter best reflects the victory recorded in 2 Cor 1-9.

If Galatians follows 2 Cor 1-9, isolated passages in Galatians take on convincing new meanings: (1) "now" in 1:10, and "still" in both 1:10 and 5:11 reflect not so much a succession of bitter experiences with the Galatians but first with the Corinthians and then the Galatians; (2) Gal 6:1 ff. and 5:10 might well reflect 2 Cor 2:5-8; and (3) Gal 6:15 might well assume prior usage in 2 Cor 5:16 f.

Given the order, 2 Corinthians—Galatians—Romans, with Galatians written either from Macedonia or during the early days in Achaia, before the writing of Romans, then the anomalous omission of names of associates in Gal 1:2 is naturally explained, and the even more anomalous omission of plans to visit or to send associates to visit would be clear. Proximity in time to Romans might also help explain in part the omission of names of associates and the expansion in Gal 1:1 of apostolic self-designation. The other anomalous features admit of explanations apart from date and place.—C. E. F. (Author).

163. J. Louw, "De samenhang van Fil. 2:1-13. Hoe dient de beschrijving van de kenosis van Jezus Christus in Fil. 2:5-11 de paraenetische strekking van de pericoop Fil. 2:1-13?" [The Structure of Phil 2:1-13. How does the Description of the Kenosis of Jesus Christ in Phil 2:5-11 Serve the Paraenetic Purpose of Phil 2:1-13?], *VoxTheol* 30 (4, '60) 94-101.

The first Christians' chief temptation arose from their very faith that they had been made to share Christ's royal dignity and from the contrast between that firm conviction and the humble reality of their daily life. Their tendency to anticipate the future manifestation of their royalty (cf. 1 Cor 4:8) occasioned contention and an overbearing attitude towards others. Paul reminds them that in this world they are kings incognito, and that during His life on earth Jesus Himself did not yield to the temptation of setting aside His incognito by His own initiative (cf. Mt 4:1-11). *Morphē theou* and *morphē doulou* should not be taken in the sense of divinity and humanity; the opposition is between the condition of a lord and of a servant. The lordly dignity which Christ possessed before His Incarnation, but which He refused to take by an act of disobedience (*harpagmos*) during His life on earth, was given Him by God as a reward for His life of humble submission even unto death.

This was the manner in which He worked out our salvation. Christians likewise must permit God in His own good time to put them on the thrones which are due to them. Meanwhile they should respect one another (v. 4 in C. Weizsäcker's translation) and serve one another. Verses 12-13 are a conclusion to the entire passage. *Heautōn* in v. 12 should be translated "each other's"; *phobos kai tromos* means here as elsewhere great respect for fellow Christians. By adopting this Christlike attitude of humble subservience to one another's needs, Christians will work out one another's salvation, because it is God, says v. 13, who will through them work the fulfillment of His *eudokia*.—P. L. A.

164. P. DACQUINO, "Epistola ad Colossenses in luce finis ab Apostolo intenti," *VerbDom* 38 (1, '60) 16-27.

The purpose of Colossians, like that of Ephesians [cf. § 3-665], is to counteract a tendency, arising from Jewish influences, to underestimate the unique dignity of Christ as Mediator by an exaggerated cult of the angels. Many points in Colossians become clearer if this purpose is kept in mind. For example, the angels were mediators of the Old Law (Col 2:15; cf. Gal 3:19; Heb 9:2; Acts 7:38), but they lost their mediatorial function when the New Covenant was established in which Christ alone is Mediator.—J. F. Bl.

165. S. LYONNET, "L'Hymne christologique de l'Épître aux Colossiens et la fête juive de Nouvel An (Saint Paul, *Coloss.* I, 20, et Philon, *De spec. leg.* 192)," *RechSciRel* 48 (1-2, '60) 93-100.

Paul's insistence on the role of Christ as mediator in the work of creation can be explained by recourse to a Jewish background without calling upon gnosticizing influences. Just as he may be alluding to the Day of Atonement in the prelude to the hymn of Col 1 ("the remission of sins"), so he may allude to Rosh Hashanah in v. 20. Rosh Hashanah served as a sort of liturgical introduction to the Atonement feast; moreover, it evoked the idea of God's action in the cosmos. Philo stresses the latter in a passage in which the use of *eirēnopoios* parallels the *eirēnpoiēsas* of Col 1:20. Evidence that Philo is repeating a tradition here comes from the possibly ancient triple series of blessings in the New Year liturgy. That same tradition may have been Paul's inspiration, for it fits in well with the theme of Colossians.—G. W. M.

166. [2 Thes 2:6-7]. P. ANDRIESSEN, "Celui qui retient la venue du Seigneur," *Bijdragen* 21 (1, '60) 20-30.

Despite the unanimity of commentators to the contrary, there is reason to interpret the whole of Paul's exposition in 2 Thessalonians as referring exclusively to Christ and the obstacles which delay His return. This interpretation, suggested by Coppens, is based on the fact that the phrase *heōs ek mesou genētai* (2:7) can mean "appear" as well as "disappear." There are many ex-

amples in Scripture to sustain this translation and it seems to be more in harmony with the total context. Thus *ho katechōn* (2:7) would refer to the Antichrist who is now working in secret within the Church, and the parousia must be delayed until he appears openly in his true light. Only then can the definitive struggle be engaged and the definitive victory of Christ be made manifest. On the other hand, *to katechon* (2:6) refers to the general apostasy which is the secret work of the Antichrist and will immediately precede and accompany his personal appearance. Thus the "obstacle" and the "restrainer" of vv. 6-7 refer not to some vague and hidden opposition to the Antichrist but rather to the double condition which must be fulfilled before the triumphant return of Christ.—F. P. G.

167. P. ANDRIESSEN, "De betekenis van Hebr. 1,6" [The Meaning of Heb 1:6], *StudCath* 35 (1, '60) 2-13.

The author develops an interpretation of Heb 1:6 which had already been proposed by F. J. Schierse. The entire section 1:2-13 has as its theme the Ascension and the enthronement of Christ in heaven; the biblical quotations of vv. 5-13 are used exclusively to illustrate this motif. However, v. 6 which speaks of the advent of the Firstborn into the world seems to break the unity of the section. But here too the author of Hebrews must be speaking of the introduction of Christ into the heavenly world. For the quotation of Deut 32:43 which invites the angels to adore Him can refer only to the moment of Christ's exaltation; the terms *eisagō* and *prōtotokos* receive their full meaning in this context; the application of Deut 32:43 to Christ is justified because apparently this text originally invited the nations to venerate the people of Israel, the "firstborn" of God, who had been "led into" (*eisagein*, cf. Heb 1:6) the Promised Land; the term, *oikoumenē*, if taken in its original meaning of "inhabited land," can denote heaven (cf. 2:5): heaven is the "Promised Land" in opposition to the desert of this world.—I. dIP.

Heb 9, cf. § 196.

Catholic Epistles

Jas 5:12, cf. § 75.

168. [1 Peter]. C. M. CHERIAN, "The Christian Way," *ClerMon* 24 (3, '60) 81-90.

1 Peter gives a synthesis of the Christian way of life, a way which must spring originally out of, and depend continually on, a living realization of the true meaning of the Christian status. This divine status has its origin in God and hence is absolutely gratuitous. Revealed in history, its true nature became plain when Christ came: namely, to be in Christ. Thus there is no room for self-complacency nor for any thought of one's own merit, but much need for a deep sense of gratitude; and if this gratitude is real it must exercise a

decisive influence over our attitudes and behavior. Thus Christ is the pattern for all classes of men.—R. B.

169. F. W. GROSHEIDE, "1 Petrus 1:1-12," *GerefTheolTijd* 60 (1-2, '60) 6-7 (in Dutch).

In this scriptural passage a great many prepositions are used with different variations to describe the main theme.—P. L. A.

170. [1 Pt 3:18-22]. S. E. JOHNSON, "The Preaching to the Dead," *Journ BibLit* 79 (1, '60) 48-51.

Recent commentaries of Beare, Reicke, and Selwyn are criticized because they restrict the interpretation of "spirits in prison" in 1 Pt 3:18 to the wicked angels and/or the wicked men of Noah's generation. The author agrees with Loisy in including a preaching to the righteous dead in the descent to Gehenna, and argues for the unity of 3:18-22 with 4:1-6.

The passage is compared with the hymn of Phil 2: both open with ethical exhortation, followed by the example of Christ; both contain a relative clause on descent and glorification; they then return to the ethical theme. 1 Peter however reiterates the preaching to the dead. To unify the passage recourse is had to chiasmic construction: the first half (3:18-20a) is inversely paralleled by 3:20b—4:6.

The implication is that the total mission of Christ includes the dead of the Old Law. The formula used ("spirits in prison") is extended in 1 Peter beyond its normal usage, i.e., with reference to the disobedient spirits alone.—R. E. C.

171. I. FRANSEN, "Le feu de la Gloire (2 Pierre)," *BibVieChrét* 33 ('60) 26-33.

172. P. W. SKEHAN, "A note on 2 Peter 2,13," *Biblica* 41 (1, '60) 69-71.

The writer supports the generally accepted readings *adikoumenoi* and *apatais* and proposes a text-division for vv. 13-15 which reads thus: "But these . . . in their corruption will suffer the harm of being corrupted. They, who think that the wages of iniquity is pleasure, and who, spots and blemishes as they are, revel in the day's wantonness, and banquet with you in their deceitful manner . . . thus abandoning the straight road, have gone astray. . . ."—P. P. S.

173. B. NOACK, "On I John ii. 12-14," *NTStud* 6 (3, '60) 236-241.

The word *hoti* in the six subordinate clauses of 1 Jn 2:12-14 is almost universally understood as a causal conjunction, but the possibility of the meaning "that" remains open. The structure of the passage is not really unique in the Epistle; the same basic form occurs in 2:8; 2:21 and equivalently in 5:13. If the *hoti* clauses are not the object of the various forms of *graphō*, then no object is expressed at all, contrary to the author's usage. The Epistle

is the proclamation of fact (cf. 1:3, 5), not a reminder of the reason for the proclamation. Moreover, the various apostrophes make more sense if the author has a message for each group than if he is explaining why he addresses each group. In parallelism with Lk 7:47-48, 1 Jn 2:12 appears to be the written form of an oral "I say to you that your sins are forgiven." This form sets the pattern for vv. 13-14, which are part of a homily transposed into a written letter.—G. W. M.

Apocalypse

174. W. H. QUIERY, "Opening 'The Closed Book' of the New Testament," *AmEcclRev* 143 (1, '60) 49-56.

A presentation in popular form of the five major doxologies of the book.

Apoc 1:7, cf. § 111.

175. [Apoc 4:8]. B. M. LEISER, "The Trisagion of Isaiah's Vision," *NTStud* 6 (3, '60) 261-263.

N. Walker's explanation of the triple *qādôš* of Isa 6:3 as a conflate reading (*NTStud* 5 [2, '59] 132-133 [cf. § 3-683]) is based on inconclusive evidence. The presence of the Paseq is not strange and does not prove conflation; nor does the general unreliability of the Qumran Isaiah scribe allow argument from that text. The triple repetition is not unknown elsewhere and is particularly fitting in Isa 6:3; it seems to be original.—G. W. M.

176. [Apoc 12:1]. P. P. JAMES, "Mary and the Great Sign," *AmEcclRev* 142 (5, '60) 321-329.

The woman clothed with the sun, the great sign, signifies the Blessed Virgin Mary and also, according to the majority of authors, the Church. It is not a single event in Mary's life and in the history of Israel and the Church that is symbolized by the sign. Many scholars understand the sign to include all God's decrees concerning the Incarnation, and the author then traces this idea through the OT and NT. The sign, the moral identity between Mary and the Church, becomes clearer with the passage of time.—J. J. C.

177. [Apoc 12:1]. N.-D. O'DONOGHUE, "A Woman Clothed with the Sun," *Furrow* 11 (7, '60) 445-456.

The passage is interpreted in the light of the thesis of B. J. LeFrois who maintains that John simultaneously describes Mary and the Church under the figure of the woman. [Cf. also § 212.]

178. G. E. LADD, "Revelation 20 and the Millenium," *RevExp* 57 (2, '60) 167-175.

Whether the exegesis of the NT demands a millennial doctrine focuses on a unique locus, Apoc 20:1-4. A proper contextual approach must view the

entire book "in a dynamic relationship to the events of redemptive history," including both preterist and futurist methods along the lines followed by Beasley-Murray. Thus the word of the Messiah (19:15) will prevail over the "evil triumvirate" of the Beast (first the Roman Emperor but finally a personal Antichrist), the false prophet (19:20) and the satanic power that has energized the Beast, and will initiate the "millennial reign" of 20:4-6. This passage marks two stages in the resurrection, one at the Second Coming and one at the end of this millennial reign of Christ and His saints. The theological significance of this latter period depends on one's definition of the kingdom of God. Pre-millenarians who equate the two terms, logically deny the present reality of the kingdom of God; "amillennial" scholars see God's kingdom triumph over Satan's in a single victory, the parousia (Mt 24:3) bringing the resurrection and the judgment at once. But L, turning to Paul's three stages in God's triumph over death: Christ's Resurrection, the parousia and the *telos*, the final doom of death (1 Cor 15:23-26), sees the millenium in the interval between these last two periods. Yet the redeemed already live "between the times," this age and the age to come (Heb 6:5), in that they now share its justification and eternal life. Thus the triumph of God's kingdom over Satan has already begun, even as Jesus cast out demons by His present power (Mt 12:28). —K. F. D.

179. R. SUMMERS, "Revelation 20: An Interpretation," *RevExp* 57 (2, '60) 176-183.

Apoc 12:1—20:10 describes a symbolic battle between the dragon (Satan), the sea beast with seven heads (Domitian, Roman Emperor), and the lamb-horned earth beast (the Roman committee for enforcing emperor worship) on the one side and on the other the radiant woman (Israel, personified in Mary), the man-child (Christ), the rest of her children (Christians), and the rider on the white horse (the victorious Christ). The thousand-year period of Satan's binding signifies the utter completeness of Christ's victory over emperor worship according to one view, and the period between the Crucifixion and the Second Coming, according to another view (the Augustinian). The persecuted Christians of Asia Minor in A.D. 95-97 saw the slaughtered victims of emperor worship as the triumphant martyrs who would now reign with Christ a thousand years in the "first resurrection" (20:4-6); the "second resurrection" would be the general one taught in the NT, and the "second death" eternal punishment in separation from God. In the loosing and the subsequent absolute defeat of Satan (20:7-10)—foreshadowed perhaps in the defeat of the Roman Empire's attempt to destroy Christianity—comes the final accounting for the redeemed whose names are written in the Book of Life, and for the damned whose names are written only in the Book of Deeds. —K. F. D.

BIBLICAL THEOLOGY

180. J. A. DE ALDAMA, "Una opinión mariológica reciente, censurada por Teólogos antiguos," *Divinitas* 4 (1, '60) 123-140.

The opinion has recently been proposed that Mary did not know the divinity of her Son from the beginning but only during the Public Life or even only at Pentecost. The author studies the history of this view which was first proposed by Erasmus who was sharply criticized by his contemporaries. Against him the Fathers were quoted, and the unanimous voice of tradition favors the opinion that Mary knew the divinity of her Son from the beginning.—J. J. C.

181. I. BACKES, "Die Kirche ist das Volk Gottes im Neuen Bunde," *Trier TheolZeit* 69 (2, '60) 111-117.

Beginning with Exod 19:5-6, B gives a synthesis of ecclesiology from the standpoint of the title "people of God," in both OT and NT. The LXX rendition of 'am by the archaic and poetic *laos*, used in the NT, suggests the special character of the Hebrew nation as God's people. Not only in Paul, where the designation is rich in theological content, but also in Luke, Acts, Hebrews, 1 Peter and Apocalypse, NT ecclesiology is described with the term "people of God" as basic. B adds a succinct summary of patristic and liturgical references. He finds Bellarmine's juridical definition insufficient. Since "people of God" aptly indicates continuity between the Church in OT and NT, and is easily integrated into Christology, soteriology, and Mariology, it should not be neglected in ecclesiology. The remarks were occasioned by the publication of a dissertation written by H. Schauf, *De Corpore Christi Mystico . . . Die Ekklesiologie des Konziltheologen Clemens Schrader, S.J.* (Freiburg: Herder, 1959). In his treatment of the Church as the Mystical Body Schrader (professor at the Gregorian University) anticipated modern interests, but mentioned the title "people of God" only in a citation from Bellarmine. His neglect stemmed from misuse of the designation by Protestants.—E. F. S.

182. W. BIEDER, "Zum Problem Religion—christlicher Glaube," *TheolZeit* 15 (6, '59) 431-445.

In Rom 1:18-32 Paul condemns pagan religions. They are not a preparation for the gospel but the supreme expression of man's rebellion against God. This viewpoint is not contradicted by the story of Cornelius (Acts 10:1-48). That account does not deal with non-Christian religions but with a (typical) non-Christian religious man, and its meaning is that God is not bound to Israel but can justify any *homo religiosus*. Acts 14:17 and 17:22-32 show that God calls the pagans to repentance, and the sin of which they must repent is precisely their religion. While God constantly turns towards man, man in

his very religion rebels against God. In the light of this scriptural teaching, what attitude should the Christian have to the religions of the World? Barth's position that "Religion is unbelief" is right. The Christians must seek to understand pagan religions, but must never consider them as roads leading to Christ. They are, rather, powerful bulwarks against God. Dialogue between Christians and religious pagans is possible only on the ground of brotherly love. The Christian cannot love "religions," but only *homines religiosi* who are called to faith in Jesus Christ.—M. B.

183. P. Botz, "Blessed Old Age," *Worship* 34 (6, '60) 309-320.

"We can sum up the divine attitude of the Scriptures towards old age by saying that it is 1) a sign of honor and wisdom, 2) a sign of 'God's blessing, 3) a means of teaching trust in divine Providence, and 4) a symbol of justice and holiness." Texts are offered by way of illustration, and Anna and Simeon are held up as models of old age. The author also points out the place of the aged in the Mystical Body, the spiritual care due to them as members, and their own active apostolate in it.—C. H. P.

184. J. BOURKE, "The Wonderful Counsellor. An aspect of Christian Messianism," *CathBibQuart* 22 (2, '60) 123-143.

At all stages of His Messianic work, the Christian tradition sees Jesus as Messiah with power over both spiritual and temporal spheres. The difference is that while in His first coming He came as a "meek" Messiah, in His second He will come as the apocalyptic warrior-judge. Christian tradition tends to distribute the essential elements of the Messianic prophecies between this first and second coming. But is this meekness—the refusal to rely on mundane support for the establishment and defense of His kingdom—a forcing of the Messianic texts into a shape not indicated by OT prophecies?

The reliance on Yahweh alone can be traced back to the holy wars of the pre-monarchic tradition. A further variation is found in the refusal of David to fight in his own defense against Saul. Later, when Ahaz fails to choose "the waters of Siloah that go softly" (the symbol of Yahweh's aid, Isa 8:6-7), Isaiah tells of the substitute who will be born through divine agency. This Immanuel will totally depend upon Yahweh for sustenance and defense. As depicted in Isa 9 and 11, He is a "Wisdom" Messiah, as opposed to the "Warrior" Messiah of Pss 2 and 110. His charisms are precisely those of the counsellor, whose social type had arisen in Israelite society by the time of Solomon. Here is one dedicated by God to bring harmony and peace into the world. The Servant Songs of Second Isaiah deepen this concept, outlining one who will suffer in meekness before he enters his glory. The Isaian ideas appear to have influenced the later Messianic oracles of Zech 9:9 ff. They form that strand of the Messianic tradition which was to be fulfilled in the earthly ministry of Jesus.—M. J. B.

185. R. BRING, "Preaching the Law," *ScotJournTheol* 13 (1, '60) 1-32.

Christ came to fulfill the Law which was the sum of religious tradition in Israel. He did not give a new set of rules, something extrinsic to be fulfilled. The Law in the NT is identified with Christ. He is righteousness who lives in us. Therefore, the distinction of the Greeks between dogmatics and ethics is foreign to the NT, for our life in Christ (dogma) is the very way in which the Law is fulfilled (ethics). To preach the Law is to preach Christ who is the Law.

The Law in the Mosaic sense reveals to men that they are sinful and cannot win righteousness of themselves. This must still be preached, but for man to see the totality of his sin and death he must be brought to an understanding of the righteousness and life for which he has been destined. Morality can be shown to be natural to man only in the light of the Gospel. The Gospel, however, cannot be reduced to a set of practical rules and duties which, if performed, will grant righteousness. There are two levels on which to preach the Law: (a) the eternal and immutable, i.e., union with Christ, and (b) the particular, temporal, relative, i.e., expressions of valid moral law which can never make us righteous. The Church must preach practical applications of absolutely binding commandments, applications which will differ from one place to another, and hence, which can never be ultimate. In this age, between the first and second comings of Christ, both forms of the Law must be preached.—R. P. B.

186. H. J. CADBURY, "Intimations of Immortality in the Thought of Jesus," *HarvTheolRev* 53 (1, '60) 1-26.

This is the Ingersoll Lecture (1959) on the Immortality of Man.

The limited evidence of the thought of Jesus in this area suggests an undefinedness in first-century Church belief. Apocalyptic expectation, from the Maccabean period on, introduced resurrection as a hope for the martyrs who would otherwise miss the consummation. The belief in the resurrection of Jesus, however it arose, provided an unequalled concrete argument to strengthen the general belief. The antecedent instances of men who had escaped death (e.g., Enoch) and the Messianic expectation which required a living individual also are pertinent aspects. The biblical *Weltanschauung* cannot be completely demythologized because categories of space and particularly of time persist.

Jesus' views would not have been influenced by His own Resurrection, by hesitation about the possibility of resurrection, or by conflation of Greek concepts of immortality; but they are not always easy to get at in the records. In the debate on the woman married to seven brothers Jesus accepts the Jewish belief in resurrection. Here and in other references the Patriarchs are a kind of "first fruits." In the Dives-Lazarus parable, equalization is more prominent than reward, and the picture preceded any resurrection. A complete

examination of passages "leaves a confused and contradictory impression." Jesus took for granted the afterlife but provided only intimations of His views; thus we may assume that the center of His interest was in matters of more immediate concern. His approach was altruistic and utilitarian; He had a "pastoral" concern for the ethical implications of eschatology. Abraham insists to Dives that a resurrection would not be any more convincing than scriptural warning. Deductions from theistic presuppositions and proleptic realization of the life to come may supplement the actual Gospel data.

Jesus' concern was practical, not speculative. Perhaps the expectation of the parousia dictated the emphasis on the living. Qumran texts may show how apocalyptic preoccupation can suppress interest in "those who *do* die."—J. A. W.

187. J. COLSON, "Evangélisation et collégialité apostolique," *NouvRevThéol* 82 (4, '60) 349-372.

How was the evangelizing mission of the Church carried on in the apostolic and sub-apostolic periods? (1) *The Evangelizers*. Properly so-called the evangelizing mission is first of all the work of the apostolic college. Then, besides the Twelve, an ever-increasing apostolic college of evangelizers takes on the work. However, at all times the evangelization is carried on *solidarily* by the members of this college. On the other hand, from the very beginning, apart from the evangelizers, there appears the institution of administrators whose role is to watch over this or that community in order to safeguard its unity in faith and charity, and to carry out its liturgical functions. These local administrators strictly and directly do not do the work of evangelization. (2) *Partitioning the Apostolic Field*. The evangelizers are not tied to a particular territory, or people, or even to a certain apostle; they perform their evangelizing solidarily with the other evangelizers and with all the apostles. And the churches that they or some apostles may have founded, organized or visited do not constitute fiefs, but the Church united by the apostolic collegiality. Little by little, however, the members of the apostolic college take root in a territorially limited church, as presidents of the college of local administrators. As a successor of the apostles, the bishop is essentially a member of the apostolic college on whom it is solidarily incumbent to propagate what Christ has "handed on." The bishop, then, represents and incarnates in a local way the apostolic college and the tradition of Christ confided solidarily to "Peter and those with him." Properly speaking, the bishop does not administer the local church. He is the link between the apostolic college, guardian of the tradition of Christ, and the college of administrators of the local church. If, by reason of historical and sociological circumstances, an apostolic successor is bishop of a certain diocese or of a certain territory, he cannot, nor should he, be disinterested in the evangelization of dioceses near or far. As apostolic successor and member of the universal apostolic college, every bishop must consider himself as bishop of the whole world.—G. D'A.

188. C. DAVIS, "The End of the World: New Heavens and a New Earth," *Worship* 34 (6, '60) 305-308.

When the final day comes, the material world will not be annihilated but transformed. Because of the vivid description of the final conflagration in 2 Pt 3:7-13, "we tend to overlook the mention of the new heavens and earth." The key point of this passage is not the destruction of the world or the details of the description, but the certainty that this world will be judged. Paul testifies to the final transformation in Rom 8:19-22, and in Apoc 21:1-2 John mentions "a new heaven and a new earth" in his description of the new Jerusalem, "the symbol of the community of the blessed."—C. H. P.

189. C. DAVIS, "The resurrection of the body," *TheolDig* 8 (2, '60) 99-103.

Digest of an article in *ClerRev* 43 (3, '58) 137-150; (4, '58) 205-216.

190. G. H. DAVIES, "The Clues of the Kingdom in the Bible. A Survey," *Interpretation* 14 (2, '60) 155-160.

Are there any clues to the story of the kingdom in the Bible? Beginning with the Abraham story we find clues to God's purpose. (1) He always begins with the gift of life; (2) His means are a covenanted community and a land in which to live; (3) His aim is the blessing of mankind through revelation and redemption. Life, community and mankind are the main clues of the kingdom; and these are increasingly linked with an ideal figure. Both the clues and the ideal figure find their ultimate solution and fulfillment in Jesus Christ and His kingdom.—R. J. M.

191. D. N. FREEDMAN, "History and Eschatology. The Nature of Biblical Religion and Prophetic Faith," *Interpretation* 14 (2, '60) 143-154.

The question of divine participation in history must be answered. The problem is this: did the communication come directly from God to man, as the text states, or is this phenomenon explicable as an entirely human experience? Biblical religion is mediated religion, as both the OT and the NT make clear. The question of biblical religion hinges therefore on the validity of the prophet's experience and the authority of his message.

Tradition was principally maintained by the liturgy. The second technique was didactic. Both are a poor substitute for the epic events of historical particularity and uniqueness. So long as history endured and events followed in chronological sequence, the possibility of renewing the historical character of biblical religion remained. And new events with distinctive and unique meaning were possible.

There is continuing prophetic activity because the prophet is part of the community with its tradition and its dramatic and didactic continuity with the past. We note: (1) Continuing prophetic activity is the word for today, the day when it is spoken. Once the moment of the contact is past, the combina-

tion of revelation and event becomes part of the tradition with its own contribution to the liturgy and teaching. (2) Notable in the prophetic message is the sense of objective or goal. Revelation always anticipates the mighty deed to come, which invariably has the note of finality about it. For the Bible, history and eschatology are essentially one. Every act of God aims at an ultimate fulfillment. History is eschatological to the degree that any fulfillment at all takes place. The purpose of the prophet is to announce the action of God which will advance the *eschaton*. The prophetic utterance controls and directs the future through the power of the divine, which is itself the deed announced and guaranteed, the event being the word enacted.—J. J. Cr.

192. C. C. GOEN, "The Modern Discussion of Eschatology," *RevExp* 57 (2, '60) 107-125.

Modern discussions of the meaning of history have produced increased interest in eschatological theories. The present article discusses the three main lines advanced by modern thinkers: realized eschatology, futuristic eschatology, and dialectical eschatology. Realized eschatology has as its modern spokesman C. H. Dodd. According to this interpretation the eschatological event is complete in the historical ministry of Jesus Christ. The *eschaton* is the ultimate which enters into the midst of history and determines the meaning of the whole. Futuristic eschatology is represented with important variations in the thought of O. Cullmann, R. Barth, and R. Niebuhr. Characteristic of these thinkers is the belief in a real consummation of the temporal-historical order, though each has a different view of eternity and its relation to time. Dialectical eschatology, founded in early Barthian ideas, has received its real development from R. Bultmann, N. Berdyaev, and P. Tillich. The kingdom is present only amid the ambiguities of existence. Each of these three insights, when properly balanced, will take its place in any adequate statement of eschatology.—T. J. L.

193. N. Q. HAMILTON, "The Last Things in the Last Decade. The Significance of Recent Study in the Field of Eschatology," *Interpretation* 14 (2, '60) 131-142.

The most dramatic discussion of eschatology in the last ten years arose at the Second Assembly of the World Council of Churches, Evanston, 1959. Eschatology seemed important only to those who have experienced the end of worldly security. Universal disappointment with the main theme, "Christ, the Hope of the World," dramatized the intrinsic difficulty of eschatology, as did its lack of appeal to preachers, who feel they cannot say to their contemporaries what NT writers wrote to theirs. Recent study shows eschatology so central in the Bible that neglect of it destroys a true biblical perspective; and at death we all have some view of eschatology. Eschatology is more than mere apocalypticism. It must be interpreted anew to be meaningful today. Because the "future" includes new possibilities of being, Bultmann finds great

significance in eschatology. Dodd suggests "realized eschatology" in which all significant aspects of eschatology are fulfilled in the Church. Cullmann and Kümmel embrace the facts of biblical eschatology, avoiding extreme speculation and apocalypticism. Rich possibilities for finding a personally satisfying, biblically faithful and socially responsible eschatology lie on the horizon.—W. G. T.

194. K. HERBST, "Vom Mittlerdienst der Kirche unter dem Mittler Christus," *UnaSanc* 15 (1, '60) 46-51.

H answers the following questions. (1) How will the Incarnate Word speak to us today? Christ remained on earth only forty days after His death; His immediate disciples lasted no more than a hundred years; but Christ founded a Church and we have the witness of Scripture for its establishment and the prosecution of its office by Christ's immediate disciples. (2) How does Christ sanctify the individual through the Church? As a magnet orders iron filings about its poles, so the Church orders its members under Christ, its Head. (3) What means are used? The sacraments and liturgy, with the emphasis in both on the primacy of love.—W. J. H.

195. J. HILGERS, "Le Christ agneau pascal," *VieSpir* 102 (460, '60) 379-388.

The Last Supper was a Passover meal celebrated Thursday evening, as the Synoptics indicate. On the other hand, John, while relating the same facts, gives them their symbolical interpretation. From the earliest times Jesus was compared to the paschal lamb.—J. J. C.

196. H. KRUSE, "Novi Foederis Hora Natalis," *VerbDom* 37 (5, '59) 257-275; (6, '59) 321-335.

At what precise moment was the New Covenant made? K answers that it was made at the Last Supper, at which the Blood of the Covenant was truly present, rather than at the moment of Christ's death or of the final shedding of His blood (Jn 19:34). The institution of the Church is to be assigned to the same moment, which in terms of the calendar was probably Tuesday evening, April 4th, A.D. 30. In the course of the discussion numerous aspects of the Old and New Covenants are examined; the parallelism between them is not perfect (e.g., the apostles do not give formal and explicit consent to the New Covenant), but it extends to forty-six points which K sets out in a chart.—J. F. Bl.

197. B. LEEMING, "Protestants and Our Lady," *IrTheolQuart* 27 (2, '60) 91-110.

L discusses the growth among Protestants of greater veneration for Mary and suggests that the study of the NT may bring them closer to the Catholic position.

198. L. LOCHET, "La prière évangélique. 'Prier dans le Christ,'" *VieSpir* 102 (462, '60) 585-594; 103 (463, '60) 47-65.

A study of the Gospel teaching on prayer, particularly of that made in and with Christ.

199. E. LUSSIER, "The Biblical Theology on Purgatory," *AmEcclRev* 142 (4, '60) 225-233.

Only two NT texts can be cited for the doctrine of Purgatory. One is often unnoticed, the baptism for the dead, 1 Cor 15:29, and the other, the Parable of the Builders, 1 Cor 3:10-17, implies some satisfaction after the judgment—which is equivalently what is meant by Purgatory.—J. J. C.

200. E. A. McDOWELL, "Jesus' Concept of the Kingdom of God," *RevExp* 57 (2, '60) 138-152.

Apocalyptic eschatology and millennialism are allied in that the former reduces the kingdom to an unrealized concept in the mind of Jesus, while the latter makes of the kingdom the utopia that is to be realized upon earth after the Second Coming. Rejecting these views, M finds much of value in the realized eschatology of R. Otto and C. H. Dodd and concludes with a definition of the kingdom as taught by Jesus. The kingdom of God is the rule of God over the universe. It is supra-historical and eternal, but manifested in history and expressed in human and temporal forms, its supreme manifestation being in the person and work of Jesus Christ. Because He is the Messiah of Israel, the Messianic kingdom becomes therefore the medium by which the kingdom of God develops in history. On account of its eternal nature the kingdom of God does not depend for its realization upon the eschatological event called the parousia. Accordingly "There is no consummation of the Kingdom of God. History and the Messianic Kingdom are consummated at the Parousia but not the Kingdom of God. At the Parousia the Messianic Kingdom is delivered up by Jesus Christ to God the Father and is merged with the perfect reign of God which is the Kingdom of God in eternity."—K. F. D.

201. L. MALEVEZ, "Nouveau Testament et Théologie fonctionnelle," *Rech SciRel* 48 (1-2, '60) 258-290.

"Functional theology" is understood here as that in which the God of revelation is not known in Himself but in His free activity *ad extra*, in His functions, especially that of salvation through Christ. Functional Christology as illustrated in the work of O. Cullmann (*Christologie du Nouveau Testament*, Neuchâtel—Paris, 1958) is exclusive: i.e., the pre-existent Christ as shown in the titles Lord, Logos and Son of God is God in relation to the world, God revealing Himself and working out salvation-history. Christology is itself salvation-history. The NT has nothing to say about a Logos in God independent of salvation-history; in fact, it even forbids speculation on anything like

a Christology of natures. Some Catholic exegetes have proposed similar ideas, but their Christology is only assertively (not exclusively) functional. For J. Dupont (*Essais sur la christologie de saint Jean*, Bruges, 1951), John's Christology is primarily functional, but it does not exclude the pre-existence of the Logos independently of revelation; Chalcedon is a legitimate development of the NT. M.-E. Boismard (*Le Prologue de saint Jean*, Paris, 1953) acknowledges functionalism in John but sees it as *based upon* the immanent nature of God.

These authors state without elaboration that functional Christology is based upon a background of functionalism that pervades biblical thought. It can be shown, however, that a functional doctrine of God in Scripture is neither distinctive nor absolute. Biblical theology does not differ from natural theology because it stresses God's operations *ad extra*. On the other hand, Scripture cannot but reveal certain ontological determinations of God. What can be opposed in the two types of theology are rational necessity and the biblical mystery of God. Exclusively functional Christology runs the risk of presenting the Trinity as mere modalities of the one God, but if the Son is an hypostasis distinct from the Father, as Cullmann would probably admit, then the theology of the NT cannot be exclusively functional. Against Dupont, however much John's Christology is bound up with the salvation events, it nonetheless reveals the divine ontological reality even in the roles which Dupont interprets functionally. Ontology is not a Greek invention foreign to the Bible, but the very form of the mind.—G. W. M.

202. J. M. NIELEN, "Die Eucharistiefeier der ältesten Christenheit nach den Aussagen des Neuen Testamentes," *BibKirche* 15 (2, '60) 43-46.

A study of the NT witness to the relationship between the Eucharistic celebration and the unity of Christians in Jesus Christ.—E. J. K.

203. R. D'OUINCE, "Les sources de la joie d'après l'Écriture Sainte," *Christus* 7 (27, '60) 291-304.

The three stages of biblical joy correspond to the three stages of the kingdom: God expected, God revealed, God accepted. In the OT, joy springs from the presence of God's word, from the expectation of salvation and deliverance from suffering and oppression, and from the triumph of Jerusalem, symbolizing the triumph of the heavenly Jerusalem. In the NT, we have the joy of Christmas, the presence of God's Word; the joy of the Beatitudes, joy in suffering; and the joy of the Resurrection, triumph over death. Furthermore, in the life of the Church joy springs from fidelity to the Holy Spirit, from the accomplishment of His promises, and from eternal life. In all cases biblical joy proceeds from the presence of God.—E. H.

204. J. D. PENTECOST, "The Godly Remnant of The Tribulation Period," *BibSac* 117 (466, '60) 123-133.

205. J.-P. RAMSEYER, "Principes christologiques de la cure d'âme," *Verb Caro* 14 (54, '60) 136-152.

A brother visiting a brother becomes an instrument of liberation only because the Lord Himself has delivered us from servitude, and continues to intervene and act Himself through our human visitations. God visits us through Christ, a visitation which becomes contagious and flows horizontally from man to man in a chain reaction. Christ's own visitation exemplifies the objectivity (no timidity or excess of assurance) and the qualities (limited in numbers, methodical, efficacious) to be maintained in pastoral visitation. Christmas shows that the meeting of two persons must be fully human, in truth and simplicity, and involve the whole person, body and soul; Holy Friday shows that true communication of two persons cannot be reached without sacrifice and prayer; Easter, that the aim of the visitation is liberation from oneself and from sin; Ascension, that the pastor is here given his authority which he legitimately exercises as long as it is without defect or abuse; Pentecost illustrates the integration into the Church and service of the community which preserves the pastoral care of souls from remaining a private affair, limited to serving the individual.—J. R. T.

206. J. REUMANN, "*Oikonomia* = 'Covenant'; Terms for *Heilsgeschichte* in Early Christian Usage," *NovTest* 3 (4, '59) 282-292.

R writes to call attention to the usage of *oikonomia* in a papyrus text dated May 26, A.D. 184, wherein *oikonomia* is a synonym for *diathēkē*, and to suggest implications for patristic and perhaps NT usage. The rare usage in Eph 1:10 and 3:9 of *oikonomia* for the "divine plan of salvation" is increasingly common in the Church Fathers. Today it would be the equivalent of *Heilsgeschichte*.

In the papyri *oikonomia* means: (1) "any legal arrangement or step"; (2) the document itself, the "contract" or "deed"; (3) *diathēkē*, "last will and testament," the covenant sealed with seven seals which disposed of a man's property.

The Christian usage of *oikonomia* for *diathēkē*, "covenant" or "will," followed the secular use. *Óikonomia*, "the divine plan of salvation," may have become increasingly important in the Gentile world as a substitute for "kingdom of God," and could convey not only the covenant theology of the OT and of Paul but also the Stoic conception of the divine administration in the universe.—D. J. W.

207. A. C. RUSH, "Mors Mariae, Vita Aeterna: An Insight into New Testament Apocrypha," *AmEcclRev* 142 (4, '60) 257-266.

The apocryphal literature belonging to the genre known as the *Transitus Mariae* brings out the Christian concept of death, namely, that life is changed, not taken away.

208. E. SCHILLEBEECKX, "Parole et Sacrement dans l'Église," *LumVie* 9 (46, '60) 25-45.

Hebrew makes no distinction between the word and the person who utters it; the power and might of the former is that of the latter. The "Word of God" in the OT indicates the action of God creating and re-creating man. Revelation itself is revelation of a word: God speaks to us. Thus, revelation-event and revelation-word are two facets of the "Word of God." Christ, in His humanity, is the revelation of God; He is the Word of God under human form. Thus, every act of Christ is a word which God addresses to man. The Gospel is the word of salvation which Christ expressed in word and deed. There is an identity between the word of Christ and that of the Apostles (cf. 1 Thes 2:13; 2 Cor 5:20); and the ministry of this word is an official function of the hierarchic Church. The ecclesial ministry of the word is a personal manifestation of Christ; that is why the word of the Church is also a "power" (Rom 1:16). The work begun by the ministry of the word is achieved in the sacrament which celebrates the memory of Christ's redemption.—S. B. M.

209. E. SCHWEIZER, "The Son of Man," *JournBibLit* 79 (2, '60) 119-129.

Jesus adopted the term Son of Man because it was ambiguous. He saw His mission as the fulfillment of what Israel should have done in the context of the suffering and exalted righteous. The pre-Christian Judaic concept of Israel as a cosmic vine and temple is taken over in the NT and applied to Christ, contrasting Him to the old Israel. In Paul the image of the body incorporating its members expresses a similar view. In Paul and John (especially Jn 1:51; 4:12; Rom 5:12 ff.; 1 Cor 15:21 ff.) are found indications that this view stems from consideration of Jesus as a new Patriarch: a new Jacob, a new Adam. Both applications are identified with the Son of Man.

Thus the meaning of the term Son of Man changed in the early Church. It became the title of the coming Christ in the parousia. It was associated with the idea of Christ as the true Israel; this gradually grew into the new Patriarch idea with a new Jacob representing a new Israel and a new Adam representing a new mankind. "This led to the images of the Christ vine, Christ temple, and Christ Body. This was the final expression of the truth already included in Jesus' own words and deeds; that nobody could find his real life except in an absolute dependence on Jesus' message and acts, sharing his trust in God, his obedience, his freedom, his sonship, and following him into a real discipleship."—N. G. M.

210. E. F. SIEGMAN, "'And by Rising He Restored Life'," *Worship* 34 (7, '60) 386-395.

The pertinent texts of the primitive sermons in Acts (3:14-26; 5:30-31; 13:32-33) and of Paul's letters (Rom 1:3-4; 4:24-25; 6:3-5; 10:9-10; 1 Cor 15:12-18, 44-48; Eph 5:2, 14, 25-27; Col 2:4-6, 12; 1 Tim 3:16) are para-

phrased and explained, in the light of S. Lyonnet's contributions (cf. §§ 3-133, 397) in order to show that Paul, developing the earliest Christian preaching, ascribes redemption to the death and Resurrection of Christ as to one single act. The Apostle's thought is illustrated by the parable of the Prodigal Son: Christ becomes solidary with mankind, estranged from God by sin, and effects man's return by dying and rising. By baptism man receives the Spirit sent by the exalted Lord and Messiah.—E. F. S. (Author).

211. C. SPICQ, "La liberté selon le Nouveau Testament," *SciEccl* 12 (2, '60) 229-240.

The author stresses the intrinsic link which exists between Christianity and liberty. (1) Whoever believes in Christ acquires liberty. Christ presents His mission as that of a liberator (Jn 8:31 ff.) who comes to dissolve the servitude of sin. He renders us free by the truth which He brings (Jn 14:16). (2) Whoever receives the Holy Ghost lives as a free person. Once converted, Saul considers himself free, free from the yoke imposed by the Torah (Rom 6:14). Freedom is, therefore, emancipation from ancient law which suggests transgression because of its very yoke (Rom 3:20). Is there a danger of anarchy, then? No, because liberty is also the entry of the Holy Ghost and grace into us. The Spirit gives the "new law" whose principle is immanent. (3) Whoever is born of God is free of all servitude, he is incorporated into the kingdom of liberty. Children of God, we enter into love relations with Him (Rom 8:14-16), and we no longer act out of fear, as a slave, but with love, in order to please. The liberty which characterizes Christian morality is positively the liberty of loving. Concretely, it is the imitation of Christ which will direct this love. Christians are the freest people of the world (Gal 4:31).—J. M. A.

212. D. SQUILLACI, "La Donna nel Protovangelo, nel Vangelo e nell'Apo-calisse," *PalCler* 39 (13, '60) 700-708.

The announcement of the redemption (Gen 3:15) indicates that Mary will be the mother of the Redeemer and a partner in His work. At Cana (Jn 2:4) Jesus tells His mother that no disagreement exists between them, for His hour has not yet come. When it does arrive, He proclaims Mary as the woman of Gen 3:15, the coredemptrix and the mother of all the faithful (Jn 19:26). Finally, the woman of Apoc 12:1 is in the literal sense the virgin mother of the Church.—J. J. C.

213. D. SQUILLACI, "La Resurrezione di Gesù Cristo. *Resurrexit tertia die secundum Scripturas* (Simb. Nic-Costant.)," *PalCler* 39 (8, '60) 426-431.

214. C. STUHLMUELLER, "The Holy Eucharist: Symbol of Christ's Glory," *Worship* 34 (5, '60) 258-269.

The Eucharist is a "memorial, not only of sorrow and death, but also of joy and life," since it recalls Christ's glorious triumph as well as His suffering

[cf. § 4-787]. This Christian Pasch, which marks the journey to final victory of all those united by the blood of the Lamb, can be adequately understood only in the light of the Jewish ceremonies of the Mosaic Law.—C. H. P.

215. R. TROISFONTAINES, "Le Ciel," *NouvRevThéol* 82 (3, '60) 225-246.

This article is a chapter from a book soon to be published, *J'entre dans la Vie* (Editions Universitaires et Facultés de Namur). At the outset, the author explains the "doctrinal principle" according to which our eternal happiness is determined by judgment. He bases his explanation on Scripture, tradition and the life of the Church.

The main part of the article describes the nature of heaven. The author first rejects various false notions which have dulled our desire for eternity. The true notion, he says, stems from the Gospels and the Apocalypse, and with the help of these books, he describes heaven. Negatively, there is in heaven no cause for sorrow; positively, numerous biblical descriptions illustrate various aspects of that same heavenly reality. The author dwells mainly on two momentous problems: (a) eternity and becoming; (b) personal and universal communion. The testimony of spiritual writers and philosophical reflections are quoted to give a deeper and fuller understanding of Scriptural data. The author concludes his study with a treatment of Christian hope. In spite of trials and sufferings, we experience an inward joy which is instilled in us by Christ and which is both the forerunner and the inception of heavenly bliss.—G. C.

216. A. VALSECCHI, "Gesù Cristo nostra Legge," *ScuolCatt* 88 (2, '60) 81-110.

217. J. F. WALVOORD, "The Person of the Incarnate Christ," *BibSac* 117 (466, '60) 99-107.

218. J. WREN-LEWIS, "Christian Morality and the Idea of a Cosmic Fall," *ExpTimes* 71 (7, '60) 204-206.

The biblical idea of the Fall, as understood by the early Church, has been diluted to mean only the fall of mankind. However, it is perfectly clear in the Bible that nature as well as man is fallen, and the failure to grasp this idea has had very damaging consequences for Christian morality. Morality therefore cannot be based on nature (e.g., by saying that birth control is sinful because of the "natural" connection between sexual activity and procreation), for nature itself stands in need of, and is capable of, redemption. The Bible shows that "Nature as we know it is distorted (one might also say 'unnatural') *because of man's sin*." Nature, considered as a system of the universe, is a series of abstractions, and "the reality from which the abstractions are made is precisely that of persons-in-relationship." The redemption of Nature then is nothing more than the redemption of human relationships. Hence the conclusion: "Ultimately Nature and man are a single creation, and

the work of restoring that creation to its true nature as a realm of finite persons growing in love is one which has to be tackled in every way possible at every opportunity.”—C. H. P.

EARLY CHURCH

219. F. BALCHIN, “The Early Church in the Pagan World,” *SEAJournTheol* 1 (4, '60) 30-41.

The study asks how the early Christians faced the world, what were the major problems that confronted the Church, what solutions were found and how far are these problems and solutions relevant to the life of the Church today.

220. J. DANIÉLOU, “Le ministère des femmes dans l’Église ancienne,” *Mais Dieu* 61 ('60) 70-96.

There are three possible forms of feminine ministries: lay, clerical, and religious. In the early Church many of the masculine ministries had their corresponding feminine minor orders. The apostolic community presents us with a variety of forms of feminine participation in the ministry. The study of the early centuries of Christianity, especially in the Oriental Church, leads us to conclude that: women are excluded from the priesthood itself (e.g., the Collyridian heresy); they assisted bishops and priests in their ministries to women (e.g., in baptism of women by immersion); they performed the office of porter for the women in the assembly; they took an active part in liturgical prayers, a part assigned especially to “widows”; in feminine monastic communities, in the absence of a priest deaconesses mounted the *bēma*, incensed the book and the sisters, read the Gospel, and gave Communion to women and children; they also assisted in the anointing of sick women.—S. B. M.

221. G. W. DOLLAR, “The Lord’s Supper In The Second Century,” *BibSac* 117 (466, '60) 144-154.

222. A. C. SUNDBERG, “On Testimonies,” *NovTest* 3 (4, '59) 268-281.

Essentially a refutation of Dodd’s theory of *testimonia* (*According to the Scriptures*, [1953]), this article endorses Kilpatrick’s view (*The Origins of the Gospel according to St. Matthew*, [1946]) that the early Christians had no testimony book apart from the Greek Bible, though “homiletic exposition was accustomed to use certain quotations from the Old Testament regularly in connection with certain events of the Gospel story.”

Dodd’s thesis (that OT sections “were understood as *wholes*, and particular verses or sentences were quoted from them rather as pointers to the whole context than as constituting testimonies in and for themselves,” and thus these sections may be considered the early Christian’s Bible) is examined by statistical investigations of “OT chapters multiply cited in the NT.” S finds no real concentration of NT references to particular chapters or books in the OT.

Nor did there exist a primitive traditional method of OT exegesis. Further, double citation passages reflect theological development rather than primitive positions.—D. J. W.

223. E. TESTA, "Il rito battesimale nella Chiesa madre," *BibOriente* 2 (2, '60) 54-57.

Though the NT offers little information about the early Christian baptismal ritual, other early documents provide a fairly complete picture, which T sketches here. The ritual was accompanied, however, by a liturgy, a sort of commentary, of which we find many traces in the NT (as M.-E. Boismard has shown [cf. §§ 1-97; 2-113]), especially in 1 Peter, Titus, Ephesians and Colossians.—G. W. M.

Nag Hammadi Manuscripts

224. H.-W. BARTSCH, "Das Thomas-Evangelium und die synoptischen Evangelien. Zu G. Quispels Bemerkungen zum Thomas-Evangelium," *NTStud* 6 (3, '60) 249-261.

Great caution must be used in arguing to an ancient tradition independent of the Synoptic Gospels behind the *Thomas* sayings. One would first have to exclude the possibility of a development of the sayings from the Synoptic tradition itself. Here some of the examples used by Quispel (*NTStud* 5 [4, '59] 276-290 [cf. § 4-532]) are subjected to form-critical and contextual analysis and are shown not to rule out that possibility. These sayings appear to be later developments than their Synoptic parallels. The real value of *Thomas* would then seem to belong to the realm of 2nd-century literature, and if it represents the form of a sayings-source one is led to doubt the existence of such a written source behind Matthew and Luke. Nevertheless, there can be found in some of the parables of *Thomas* evidence of early collections that reflect an independent gospel tradition.—G. W. M.

225. F. W. BEARE, "New Light on the Church of the Second century: Gnosticism and the Coptic Papyri of Nag-Hammadi. A Review Article," *CanJournTheol* 6 (3, '60) 211-216.

A review of six recent books. The author concludes that the Nag Hammadi papyri probably "will receive even more attention from the learned world than has been awakened by the Dead Sea Scrolls. Certainly the Gnostic movements are of infinitely more importance in general history than the sectarians of Qumran."—J. J. C.

226. F. W. BEARE, "The Gospel According to Thomas: A Gnostic Manual," *CanJournTheol* 6 (2, '60) 102-112.

Thomas, found near Nag Hammadi among nearly fifty documents stemming from the school of Valentinus, shows Jesus making His revelation not by

acting but by words, secretly teaching or speaking with Thomas, Simon Peter, Matthew, Mary Magdalene or Salome. Among other sayings, it contains 14 parables, eleven from the Synoptic tradition, but partly in a simpler version, three otherwise unknown (Broken Jar, Killing a Mighty Man, Children in the Field). The Gnostic character is evident throughout, and it is absurd to consider Thomas a "fifth Gospel."—W. C. L.

227. G. GARITTE, "Les 'Logoi' d'Oxyrhynque et l'apocryphe copte dit 'Évangile de Thomas'," *Muséon* 73 (1-2, '60) 151-172.

The publication of the *Gospel of Thomas* has made possible the reconstruction of the famous Oxyrhynchus sayings of Jesus [cf. §§ 4-813; 5-229]. Scholars have almost unanimously presumed that the Greek was original and the Coptic merely a translation from the Greek, though from a different recension than that of Oxyrhynchus. But a philological study of several parallel words and expressions in both documents demonstrates that the Coptic cannot have been translated from the Greek and that the Oxyrhynchus Greek exhibits many un-Greek peculiarities that can only be explained as translations from the Coptic. This conclusion does not mean, however, that the Oxyrhynchus sayings were translated from the particular Coptic version we now have nor that the Coptic is itself the original language of *Thomas*. But it does suggest that a Coptic version of *Thomas* was in existence in the 3rd century, the date established on paleographical grounds for the Oxyrhynchus fragments.—G. W. M.

228. R. M. GRANT, "Two Gnostic Gospels," *JournBibLit* 79 (1, '60) 1-11.

A discussion of the Gospels of Thomas and Philip.

229. O. HOFIUS, "Das koptische Thomasevangelium und die Oxyrhynchus-Papyri Nr. 1, 654 und 655," *EvangTheol* 20 (1, '60) 21-42; (4, '60) 182-192.

A reconstruction of the fragmentary Oxyrhynchus sayings of Jesus based on the Coptic *Gospel of Thomas*, with extensive commentary on the text of each saying.

230. H. K. McARTHUR, "The Dependence of the Gospel of Thomas on the Synoptics," *ExpTimes* 71 (9, '60) 286-287.

The *Gospel of Thomas* is demonstrably dependent on the written Synoptics, for it reflects (as in Logia 65 and 66, 14c, 47b, 104) Matthean and especially Lukan versions of Markan material. These versions themselves do not reflect other oral traditions, since they deal with mere phrases, not blocks of material. Nor does the Coptic translation of *Thomas* alone explain the dependence on the Synoptics; the Oxyrhynchus Greek fragments tend to show the same phenomenon. Once this dependence is shown, a heavy burden of proof rests upon those who would exempt some of the sayings from it.—G. W. M.

231. J. A. O'FLYNN, "The Gospel According to Thomas," *IrTheolQuart* 27 (1, '60) 65-69.

Describes the history of the finding and publication of the Gospel, its contents and some of the recent literature about it.

232. R. ROQUES, "Gnosticisme et Christianisme: L'Évangile selon Thomas," *Irénikon* 33 (1, '60) 29-40.

General introduction to the Nag Hammadi documents and discussion of the nature and significance of the *Gospel of Thomas*.

233. G. DE ROSA, "Un quinto vangelo? Il 'Vangelo secondo Tommaso'," *Civiltà Cattolica* 111 (1, '60) 496-512.

234. H.-M. SCHENKE, "Das Evangelium nach Philippus. Ein Evangelium der Valentinianer aus dem Fund von Nag-Hamadi," *TheolLitZeit* 84 (1, '59) 1-26.

The Coptic papyrus codex discovered at Nag Hammadi which contained the *Gospel of Thomas* also included the *Gospel of Philip*, a florilegium of Gnostic sayings and concepts, probably of Valentinian origin. Characteristic Valentinian teachings appear in the book, especially the mystery of the bridal chamber. Moreover, certain themes recur frequently, such as Adam and paradise, bride and bridegroom, bridal chamber, and the sacraments of baptism, eucharist and anointing. The principal sacrament is the mystery of the bridal chamber which the Valentinians also held in highest regard. For S the core of the mystery consisted in the holy kiss given the mystes by the mystagogue. The article concludes with a critical German translation of the 127 sayings of the Gospel.—H. v. B.

Judaism

235. S. APPLEBAUM, "The Province of Syria-Palaestina as a Province of the Severan Empire," *Zion* 23-24 (1-2, '58-'59) 35-45 (in Hebrew).

The Severan dynasty was of Semitic origin, as also were its leading legal luminaries. It aimed to make the Empire solvent by increased production and in North-Palestine leased extensive crown-land to the theocratic Rabbi Judah, who attempted unsuccessfully to abolish the seventh-year fallow.—R. N.

236. I. BAER, "On the Problem of Eschatological Doctrine during the Period of the Second Temple," *Zion* 23-24 (1-2, '58-'59) 3-34; (3-4, '58-'59) 141-165 (in Hebrew).

Foundations of rabbinic eschatology were laid prior to the emergence of Christianity. The "Three Classes for the Day of Judgment" (*bRosh* 16; *tosSan* 13) are influenced by Orphic, Pythagorean and Platonic doctrine, and the formula was made during the First Maccabean period. Influenced by Philo, Jewish scholars taught the heavenly origin of the soul (anamnesis is

hinted but becomes fancifully distorted) and its need of purification for return thither. The "molding of all men in the form of the first man" (*Sanh* 4,5) is based on Plato's Ideas. The Lord rules the universe as a mounted warrior "bears" his horse. The word *māqôm*, "place," used by Hebrew rabbis only for God, is by Philo applied also to the Logos; it derives from the Platonic "heavenly *topos* which alone has true existence." The tracing of Torah-exegesis to Hellenist rhetors and Roman jurists (Lieberman, Daube) ultimately points to influence of Platonic dialectic on halakic discussion. Paul derives from rabbinic Philonism his term of "(non-)lighting mirror" (1 Cor 13:12; 2 Cor 3:18).—R. N.

237. E. Bammel, "Die Neuordnung des Pompeius und das römisch-jüdische Bündnis," *ZeitDeutschPal* 75 (1, '59) 76-82.

The treaty with Rome in 161 B.C. according a partnership-equality to Judea was not actually set aside by Pompey's conquest of Jerusalem in 63 B.C., but merely ill-observed in view of exceptional provocation (Pompey having already set a similar precedent in Syria); but the Roman Senate never approved the situation as carried through by Gabinius, and Julius Caesar started to base his relations with Judea on the older treaty, though it had to be revised presently into a unilateral one.—R. N.

238. J. Brand, "Some Remarks on the Second Temple Edifice," *Tarbiz* 29 (3, '60) 210-217 (in Hebrew).

The Jerusalem priesthood so opposed Ezekiel's Temple project that his book is apparently the one they excluded from the canon (*Shabbat* 13b; Josephus, *Apion* 1,8, numbers only 22 books). The Temple edifice described in *Middot* is that of Zerubbabel with seven gates and cannot be that of Herod (Josephus, *War* 5,3, assigns ten gates).

[The article is followed (pp. 218-221) by a refutation by M. Avi-Yonah, claiming the Mishnah more trustworthy than Josephus, especially in exact numbers.]—R. N.

239. J. M. Grintz, "Hebrew as the Spoken and Written Language in the Last Days of the Second Temple," *JournBibLit* 79 (1, '60) 32-47.

Grintz challenges the prevailing view that at the time of the Second Temple, Aramaic was the only popular language in Palestine. While other scholars have similarly challenged this view, this article approaches the question from a different angle and concentrates on different source material: contemporary data written during or shortly after the period under consideration. This data has been transmitted in Greek garb, yet according to allusions of the authors or statements made by near contemporaries, they were written first in Hebrew. An analysis of the language of the first edition of Josephus' *Bellum Judaicum*, and the original language of Matthew shows that whenever the word *Hebrew*

is used to designate the spoken or written language, the reference is to Hebrew and no other language. In G's opinion Hebrew was the main vehicle of speech in Jerusalem and the surrounding country, as well as the language most used for literary purposes during this period. Recent archaeological and palaeographical discoveries are mentioned in confirmation of this thesis.—P. C. R.

240. B. LIFSHITZ, "Fonctions et titres honorifiques dans les communautés juives. Notes d'épigraphie palestinienne," *RevBib* 67 (1, '60) 58-64.

Our knowledge of Jewish community organization during the Christian era has been enriched by inscriptions recently excavated at Beth-shearim which contain the following terms: *archisynagōgos*, *gerousiarchos*, *presbyteros*, *diaitētēs* (spelled *thietētēs*: "referee"), "undertaker" (two terms, *systellōn* and *koimōn*) and *palatinos* ("palace functionary"). One *archisynagōgos* is stated to be of Caesarea; and a recent inscription of Caesarea also mentions an *archis[ynagōgos]* who simultaneously has the title of *phrontistēs* ("supervisor"); while another inscription of Caesarea contains the letters *-chani*, restored as a title, *mēchanikos* ("architect").—R. N.

241. H. R. MOEHRING, "The Persecution of the Jews and the Adherents of the Isis Cult at Rome A.D. 19," *NovTest* 3 (4, '59) 293-304.

In *Antiquities* 18 Josephus relates two episodes: the one the suppression of the Isis Cult in A.D. 19 and the other the expulsion of the Jews from Rome in the same year. Both are treated in contemporary novelistic fashion for the purpose of defending the Jews in the face of a hostile Gentile environment. Josephus skillfully defends the moral character of the Jewish people without denying that there was some justification for Tiberius' persecution. At the same time, by his moralistic judgment on the Paulina incident which occasioned the suppression of the Isis Cult, he emphasizes the vast difference between the two Oriental religions. It is questionable whether this condemnation is justified. M also raises the possibility that the novelistic element may indicate that the entire work comes from the hand of Josephus.—D. J. W.

242. B. REICKE, "Official and Pietistic Elements of Jewish Apocalypticism," *JournBibLit* 79 (2, '60) 137-150.

The question of "official" and "pietistic" interests as found in apocalyptic contexts during the intertestamental period (about 200 B.C.—A.D.100) is important for understanding the historical setting of this post-prophetic movement. The fundamental parts of some apocalypses have an "official, magisterial" character, which argues against attributing all such writings to pietistic dissenters. The greatest of them: I Enoch, IV Esdras, and the Books of Baruch, are attributed to officialdom, namely classical scribes. Thus the authorities referred to, establish this intertestamental literature as partially at least official and, from another angle, in important apocalyptic books passages appear which betray these official interests.

There are, however, pietistic elements in these same books. The seeming contradiction with the official aspect mentioned above is reconciled by a consideration of the historical context and by finding the pietistic dissenters in separatists such as the Qumran believers who went against even the Hasmonean policy. There is much evidence for this identification in the ancient sources.

"Thus the transition from relatively 'official' to 'pietistic' interests found in apocalyptic contexts had great historical consequences. Behind the pietism in question there may very well have been older traditions, and some new religious currents may also have influenced the development. The evidence, here studied, however, indicates that the specific pietistic attitude, which is found in the last section of I Enoch and in other texts more or less connected with the Qumran movement, was developed in opposition to leading elements of contemporary Jewish society."—N. G. M.

243. S. SEGERT, "Der Messias nach neueren Auffassungen," *CommViat* 2 (4, '59) 343-353.

A study of Messianism in the works of J. Klausner (*The Messianic Idea in Israel*, Eng. trans. 1955), S. Mowinckel (*He That Cometh*, Eng. trans. 1956), A. R. Johnson (*Sacral Kingship in Ancient Israel*, 1955) and A. S. van der Woude (*Die messianischen Vorstellungen der Gemeinde von Qumrân*, 1957). Despite the different aspects of the problem they treat and the different traditions of scholarship they represent, S finds in these authors considerable common ground of agreement on the basic issues of Messianism and its origins in the idea of kingship.—G. W. M.

244. G. VAJDA, "La description du Temple de Jérusalem d'après . . . al-Muhallabî," *JournAs* 247 (2, '59) 193-202.

This description of the Temple area from before A.D. 990 drew largely not only on biblical but also on rabbinical sources. It claims that the Temple lasted 921 years after Darius; "the Romans then became Christian and one of their kings *TYTFWS* destroyed it."—R. N.

Archaeology

245. ANON., "La basilique de l'Ascension," *BibTerreSainte* 29 ('60) 4-6.

A brief historical and archaeological account with several illustrations.

246. P. DALMAIS, "L'Eléona," *BibTerreSainte* 29 ('60) 8-11.

Illustrated description and history of the basilica of the Pater Noster.

247. J. MEYSHAN, "An Unusual Silver Penny (*Prutah*) Struck by the Roman Procurator of Judea," *IsrExpJourn* 9 (4, '59) 262-263.

Description of a coin of Valerius Gratus struck in A.D. 17-18, unique in that it is silver instead of bronze.

248. A. SPIJKERMAN, "A Hoard of Syrian Tetradrachms and Eastern Antoniani from Capharnaum," *StudBibFrancLibAnn* 9 ('59) 283-329.

Edward Robinson first recognized a synagogue at the site called *telhum* (not *tell* either phonetically or in fact, Kopp claims). The local Semakieh tribe progressively smashed up the remains in search of treasure until the Franciscans acquired the property in 1894 and covered it with earth. In 1905 Kohl and Watzinger were permitted to clear the central and east nave. In 1907 they were refused permission to resume operations because the Franciscan lay-brother W. von Menden was assigned to clear the west nave. Along its west wall on the outside they found a basalt-paved street four meters wide, with shops containing the equipment of flour, wine and oil industries. Under a millstone here was found a jar filled with 2000 coins clinging together in a solid block. They were noted by G. Orfali at the time of his excavation in 1921, but only in 1948 were they cleaned and detached in the galvanomechanical laboratory of N. Moretti at the Franciscan Custody, Jerusalem. A catalogue was made by P. Lemaire.

The present article maintains that these coins, dating mostly from A.D. 215-270, confirm the Kohl-Watzinger dating of the synagogue as against the contention of Franciscans Meistermann and Orfali that it is from the century of Christ and possibly the one mentioned in Lk 7:5. One single coin is of bronze (from Hadrian before A.D. 138); 13 tetradrachms are from Nero (A.D. 60) to Trajan. All these must be regarded as heirlooms. Almost all the coinage is from Antioch mints. There are 802 pieces from Gallienus. The latest coins, from Claudius Gothicus (A.D. 268-270), provide the date at which the hoard was probably buried. There are no Jewish coins or Palestine-city coins at all: though Caesarea Maritima carried on a feverish minting activity under Decius [cf. *RevBib* 65 ('58) 568-584], Aelia, Neapolis, Gaza, Ascalon and nearby Gadara also had active mints (perhaps "for export only" to North Syrian army camps, according to Hamburger). Local coinage was avoided because it had a "pegged" rate different from its debased value. Also missing are Roman denarii. This implies that the hoard was assembled only since Caracalla, under whom Syrian tetradrachms became more common than denarii.—R. N.

DEAD SEA SCROLLS

249. Y. AHARONI, "Les nouvelles découvertes de la mer Morte," *BibTerre Sainte* 29 ('60) 12-13.

An account of the discoveries made in early 1960 on the Israeli side of the Dead Sea.

250. L. W. BARNARD, "The Epistle of Barnabas and the Dead Sea Scrolls: Some Observations," *ScotJournTheol* 13 (1, '60) 45-59.

Although detailed comparative analysis of the scrolls and *Barnabas* reveals

many parallels, e.g., methods of biblical exegesis (*p^ešārîm*), ideas of community (exclusive, mutual sharing), the religious life (spirituality and knowledge), yet no direct link connects the respective views of the Two Ways, despite their apparent similarity. Qumran throws light on the mixed Judaic background of *Barnabas*.—S. E. S.

251. S. A. BIRNBAUM, "The Date of the Incomplete Isaiah Scroll from Qumran," *PalExpQuart* 92 (Jan.-June, '60) 19-26.

After careful examination of each of the twenty-two Hebrew letters (including their final forms) as they appear in Is B, with appropriate comparisons made to the script of six generally contemporaneous documents or document-sources, B concludes that Is B belongs to the period of the graffiti on the ossuaries for the century ending with A.D. 70, and more specifically to about the first quarter of the first Christian century. This conclusion agrees nicely with those B has reached from other sources, particularly from his relative dating of Is B, the War, the Hymns and the Genesis Apocryphon scrolls (Is B being earliest of the four).—R. L. T.

252. J. CARMIGNAC, "Comparaison entre les manuscrits 'A' et 'B' du Document de Damas," *RevQum* 2 (1, '59) 53-67.

The divergences noted by C. Rabin between the two redactions in the Cairo Damascus document are in great part so banal as to imply one single text tradition. A few changes, however, cannot be accounted for in this way and postulate a genuine recension by a competent corrector.—R. N.

253. J. CARMIGNAC, "Conjecture sur la première ligne de la Règle de la Communauté," *RevQum* 2 (1, '59) 85-87.

W. Brownlee's "for [all the congregation, from infant to wo]men, to liv[e in the Se]rek" should read instead "from infant to men his brethren: the Serek."—R. N.

254. J. CARMIGNAC, "Les éléments historiques des 'Hymnes' de Qumrân," *RevQum* 2 (2, '60) 205-222.

The author of the Hodayoth is persecuted by a party, clearly Jews and apparently Pharisees. He is therefore the Master of Justice and wrote under John Hyrcanus, 120-104 B.C., and hence he has no complaint against the unworthy priests, as would have been the case if, like the author of the Habakkuk *pēšer*, he wrote under Alexander Jannaeus.—R. N.

255. J. V. CHAMBERLAIN, "Toward a Qumran Soteriology," *NovTest* 3 (4, '59) 305-313.

C holds that 1QS 8 shows that the Essenes thought of their community as "the eschatological and corporate Servant of the Lord, with certain soteriological functions, but that before this eschatology could be realized, certain other

soteriological functions had to be performed by a divinely designated body of men within the larger organization." These bodies are the Council of the Community and the Fifteen. C's interpretation lends support to Manson's concept of the corporate Son of Man. The high doctrine of the community at Qumran suggests: Perhaps the "Keys of the Kingdom" and other such passages should be taken corporately by Protestants.—D. J. W.

256. E. ERTISCH, "Eschatologisch-astrologische Vorstellungen in der Gemein-
deregell (X, 1-8)," *RevQum* 2 (1, '59) 3-19.

In the obscure astrological passage of 1QS 10:1-8 the mystic letters aleph-mem-nun have been inadequately interpreted by H. Bardtke (*Die Handschriftenfunde am Toten Meer* [1953]), though he rightly saw they together form amen, and I. Renov also errs in his interpretation (*JournSemStud* 3 [4, '58] 356-362). These letters really symbolize the course of the world cycle and the conviction, which was ineluctably current in the intertestamental background, that the Golden Age will return. Aleph means the Bull, a name for God in the OT; but it may also stand for the whole zodiac insofar as the spring equinox falls under the sign of the Bull, which is also attested in cuneiform documents as a symbol of the sun. Mem means water carrier, and nun means the Fish, referring respectively to the planets Saturn and Jupiter, i.e., the Golden Age and the Silver Age, as in Ovid, *Met.* 1, 89.—R. N.

257. M. H. GOSHEN-GOTTSTEIN, "Philologische Miszellen zu den Qumran-
texten," *RevQum* 2 (1, '59) 43-51.

(1) Meyer's contention (*Beiheft ZeitATWiss* 77 ['58] 118 f.) that the Qumran *y^eqotlēhū* forms require a complete revision of the place assigned to Hebrew among the Semitic languages would be important save that his arguments for the existence of such a form are inadequate. (2) The description of Sarah in the Genesis Midrash is our oldest and strongest attestation of the *wasf* literary genre allegedly underlying the Song of Songs. (3) Linguistically the scrolls can, but need not, date from before A.D. 70, and Ben-Hayyim's defense of his own contrary position (*RevQum* No. 3, pp. 423-424) is disallowed.—R. N.

258. W. GRUNDMANN, "Der Lehrer der Gerechtigkeit von Qumran und die Frage nach der Glaubensgerechtigkeit in der Theologie des Apostels Paulus," *RevQum* 2 (2, '60) 237-259.

In *ZeitNTWiss* 32 ('33) 52-65 G had dissented from A. Schweitzer's view of Paul's teaching on justification as a portion of his theory of salvation. Now the Qumran material gives a new insight into the problem, and H.-J. Schoeps (*Paulus*, 1959) utilizes it in defense of Schweitzer's thesis. Like Paul, the Qumran Master of Justice as appearing in H. Bardtke's edition of the *Hodayoth* had a personal experience of God's judgment and grace. The Qumran leader felt obliged to strict observance of the Law and had little

influence. Paul knew the Qumran community in Damascus, but from knowledge of Christ he abandons justification by law. Qumran has the gift of the Holy Spirit but not in relation to Christ.—R. N.

259. G. HINSON, "Hodayoth III, 6-18: in what sense messianic?" *RevQum* 2 (2, '60) 183-204.

The celebrated figure of a woman in travail to bring forth "the Man" called "wondrous counselor with his manly strength" [*g^ebûrâ*: Isa 9:5 has *'ēl-gibbôr*] is not at all Messianic as claimed by J. Chamberlain (*JournNearEastStud* 14 ['55] 32-39) and A. Dupont-Sommer (*RevHistRel* 152 ['55] 174-188). The figure of the mother about to give birth is a popular expression (2 Kgs 19:3; Isa 37:3) and does not always have connections with the Messiah or Israel in her distress. The echo of Isa 9:5 is a mere exploiting of OT vocabulary, and indeed the Messianism of the original is diminished by condensation. *Gbr*, *kwr* and *hryt 'p'h* do not bear a Messianic interpretation. The whole figure of the woman in travail is interwoven with that of a foundering ship = a beleaguered city, which it illustrates.—R. N.

260. J. JEREMIAS, "The Copper Scroll from Qumran," *ExpTimes* 71 (8, '60) 227-228.

The author offers the assumption that the most probable explanation of the copper scrolls is that they contain popular legends of Jewish folklore, revolving around the favorite Oriental theme of hidden treasures. The scrolls also have a practical significance in the geographical information which they provide. An example of their value in this area is the reference to "*Beth Eschdathajin*, in the pool, at the point where the entrance to *jenumith* is," which may be understood as the only literary confirmation outside the NT to the existence of the Pool of Bethzatha mentioned in Jn 5.—C. H. P.

261. F. MUSSNER, "1QHodayoth und das Gleichnis von Senfkorn (Mk 4,30-32 Par.)," *BibZeit* 4 (1, '60) 128-130.

The tree as an image of the religious community of Qumran is found in 1QH 8:4-9 (cf. also 6:14b-17), and the comparison is based upon and develops Dan 4:7-9, Ezek 17:23 and 31:1-9. As in Jesus' Parable of the Mustard Seed, the insignificant beginning contrasts with the unexpected growth.—J. A. S.

262. F. NÖTSCHER, "Schicksalsglaube in Qumrân und Umwelt (2. Teil)," *BibZeit* 4 (1, '60) 98-121.

[Cf. § 4-543.] In the Qumran writings, as in OT and late Judaism, the relationship between predestination and free will, between grace and freedom, finds only a practical, ascetical solution, not a theoretical, theological one. The various attitudes and developments which pre-Mohammedan Arabia and Islam produced in their endeavor to solve this problem are, on the basis of both

factual and chronological grounds, scarcely related to Judaism, Qumran and Christianity.—J. A. S.

263. K. G. PEDLEY, "The Library at Qumran," *RevQum* 2 (1, '59) 21-41.

Whether Essenes or not, the Qumran sectaries were librarians. From their surviving materials we can increase our already wide knowledge of ancient library craft. Use of both leather and papyrus for writing precedes the Exodus in Egypt. Qumran's scriptorium conforms to Vitruvius' tenet that libraries and sleeping chambers should face east. One may suppose book-presses of fine wood with niches, in the room adjacent to the scriptorium from the southwest; the room north of this had a ledge running along the base of the walls, as found in the excavated libraries of Nippur, Pergamum, Lagash and Ephesus. Books were not ordered but copied from archetypes borrowed from Alexandria. Careful and continuous protective and repair procedures were employed.—R. N.

264. L. RAMLOT, "Qumrân et les manuscrits du désert. Une littérature intertestamentaire," *BibVieChrét* 33 ('60) 68-82.

A survey of recent literature on the Dead Sea Scrolls.

265. J. REUMANN, "The Dead Sea Scrolls in America: A Survey of Five Years of Popular Literature," *LuthQuart* 12 (2, '60) 91-110.

266. C. ROTH, "A Talmudic Reference to the Qumran Sect?" *RevQum* 2 (2, '60) 261-265.

Dôrešê ḥāmûrôt, "makers of harsh interpretations," is the obvious antithesis of *dôrešê ḥālāqôt* (CDC 1:13; Pešer Nahum, *JournBibLit* 75 ['56] 89), "makers of lenient interpretations." Since the latter phrase strikingly fits the Pharisees and points the Qumran hostility to them, so the *dôrešê ḥāmûrôt* of *bBer* 24a, *Sifre Deut* 18:3 and *bPesah* 54a may well be the Pharisees' name for the Qumran sectaries. In this case the *dôrešê rešûmôt*, "makers of mystical interpretations," mentioned more frequently in the Talmud, may be the Essenes (rather than the Qumranites as suggested by I. Sonne in *HebUnCollAnn* 23/1 ['50-'51] 275-313).—R. N.

267. C. ROTH, "The Zealots and Qumran: the Basic Issue," *RevQum* 2 (1, '59) 81-84.

J. Carmignac's courteous criticisms of R's *The Historical Background of the Dead Sea Scrolls* are in part unfounded, relate to minor details and leave untouched the basic contention that unless the Qumranites were the Sicarii Zealots, then two identical groups must be postulated in the same time and place.—R. N.

268. H.-J. SCHOEPS, "Beobachtungen zum Verständnis des Habakukkommentars von Qumran," *RevQum* 2 (1, '59) 75-80.

The name Essenes comes from 'ēṣā. The "wild beasts" among whom Jesus was in the wilderness symbolize the Qumran sectaries, called *b^ehēmôt*. The Teacher of Righteousness who appeared dramatically in *pēšer* Hab 11:6 might be Zechariah of Mt 23:35.—R. N.

269. P. SEIDENSTICKER, "Die Gemeinschaftsform der religiösen Gruppen des Spätjudentums und der Urkirche," *StudBibFrancLibAnn* 9 ('59) 94-198.

Preliminary to Qumran-Essenism the mentality of the returned exiles must be examined. The "Remainder"-concept and zeal for the Law prompted regroupings, of which we know only the scribal one of 1 Chr 2:55. The priesthood became powerful and dominated civil life, but abuse was prevented by a strong, active lay-movement in worship. *Separatism* from the godless was inevitable, and it took two forms: practical (Pharisaism) and mystical (Hasidism). Later the Pharisees were divided into special groups, especially the *Haburoth*. They were led by scholars and priests and stressed social gatherings (wakes, betrothals, etc.); they strove to attain the holy purity ideal of Lev 19. Becoming separated (*pārûš*) from the 'am hā-'āreṣ, they were like the Pietists an *ecclesiola in ecclesia* (Schürer).

The Essenes are nowhere mentioned in NT or rabbinic literature, but as described by Josephus, Philo and Pliny they well fit the Qumran findings. The Qumran organization is minutely described with documentation. But the Essenes are no monasticism; they are a *heresy* to the Church Fathers and not merely in Josephus' sense: *ecclesiola extra ecclesiam*. The community of property comes from the desert-exile situation, camp-life. By contrast, the early Christian organization is built much more personally around Jesus, and its apostles have a unique authority from Him. Efforts of Daniélou and others to stress likeness to the Qumran organization stem from an overhasty thrill of discovery.—R. N.

270. P. SUIJBERTUS, "De pietatis cultu qumranensi—II," *Ephemerides Carmeliticae* 11 (1, '60) 53-74.

[Cf. § 4-282.] Further study of IQS has led to discerning the "essential notes" of Qumran asceticism: the cult of the divine will, and life according to governing principles analogous to the contemporary vows of poverty, chastity and obedience. Hence the life of the Qumranites can properly be called "religious."—S. E. S.

271. B. SVEINAR, "Om bruken av *saeraek* og *te'udah* i Qumrans krigsrull. Forslag til nye løsningsforsøk ved to tekstdetaljer i 1:1 og 2:1" [On the use of *saeraek* and *te'udah* in the War Scroll from Qumran. New Solutions Proposed for 1:1 and 2:1], *NorskTeolTid* 60 (4, '59) 233-244.

(1) Several critics propose to fill out the gap in the Qumran War Scroll

1:1 next to *hmlh̄mh* with the words *mskyl* and *srk*. Instead of *srk* S would read *t'wdwt*, because of its frequent connection with *mlh̄mh* (cf. 2:8; 11:7-9; 15:1 and also 8:16-20); instead of *mskyl* he suggests *mšyh* (again 11:7-9)—remembering that *mšyh* may have been a function in the community—or, as also possible, *mwrh* or *kwhn*.

(2) A comparison of the list of enemies in 1:2 with a corresponding list in *Jubilees* 37:10 indicates that the word to be filled in is *hwry*.—E. G.

272. W. WIRGIN, "Numismatics and Dead Sea Scrolls," *RevQum* 2 (1, '59) 69-74.

In the scrolls the enigmatical sign in the form of the letter "N" has perhaps the same significance as on Herodian coins: plentifulness. It is unlikely that Akiba roamed the Middle East collecting money and men for the Bar Cocheba rebellion. The theory that there was a genizah beside the Dead Sea finds support in a mishnaic prescription that redemption money which could not be deposited in the sanctuary should be left near the Dead Sea.—R. N.

273. F. E. ZEUNER, "Notes on Qumrân," *PalExpQuart* 92 (Jan.-June, '60) 27-36.

Careful on-the-spot study and intensive follow-up research in the laboratory have made possible some significant conclusions on various topics of Qumran interest. (1) Radiocarbon testing of charcoal from a (presumed) fallen rafter indicates that the palmwood was burned in approximately A.D. 66, a date very close to that of the Roman conquest (A.D. 68). (2) Examination and statistical comparison of about 500 animal bones contained in 39 jars give some support to the suspicion that the bones are remains of ritual meals. Goat and sheep bones predominate; there are no bones of swine. The small proportion of beef or veal speaks against the theory that the meals were Passover. (3) The problem of the place where Qumran potters got their clay (de Vaux having shown that the pottery was made locally) remains unanswered, but thanks to patient testing of soils and sediments, we are now assured that the source was certainly not the cistern sediments and very likely not material from the Lisan Marl deposit north of the Essene monastery. Some other locality it must be, certainly outside the precincts of the monastery, and possibly a considerable distance away. (4) Analysis, finally, of the sediments contained in the still-puzzling four shallow rectangular basins at Ain Feshkha, as well as the results of various microscopic tests, incline Z away from de Vaux's theory that the cisterns were used (by Qumranites) for tanning. A second principal theory, viz., that the cisterns were used for raising fish for table-use, "has much in its favor."—R. L. T.

BOOKS AND OPINIONS

A NEW POLICY

The plan hitherto followed in *Books and Opinions* of waiting until several reviews of a book have appeared, has usually meant that a book was not discussed in this section until two or three years after publication. In an effort to bring things up to date the staff has attempted to survey all current reviews, only to find the task unmanageable. For that reason our present issue offers a selection of recent reviews, most of them published this year.

With our next issue a new method will be inaugurated. *NTA* will call attention to and, as far as possible, summarize current reviews of greater significance. These ordinarily will be taken from the journals listed below, though occasionally important reviews from other periodicals will be included. Review articles will appear as abstracts in this section.

The following journals will regularly be scanned for reviews. *AndNewtQuart*, *Biblica*, *BibZeit*, *CanJournTheol*, *CathBibQuart*, *EphTheolLov*, *EstBib*, *ÉtudThéol*, *Rel*, *ExpTimes*, *HeythJourn*, *JournBibLit*, *JournBibRel*, *JournRel*, *JournTheolStud*, *NTStud*, *NouvRevThéol*, *NovTest*, *RevBib*, *RevHistRel*, *RechSciRel*, *RevThéolPhil*, *Scholastik*, *ScotJournTheol*, *TheolStud*, *TheolLitZeit*, *TheolQuart*, *TheolRev*, *TheolZeit*, *TimesLitSupp*, *TrierTheolZeit*, *VerbDom*, *ZeitKathTheol*, *ZeitNTWiss*, *ZeitTheolKirche*.—The Editors.

NT GENERAL

J. BAUER (Ed.), *Bibeltheologisches Wörterbuch* (Graz: Verlag Styria, 1959, DM 39.50), 859 pp.

274r. M. MEINERTZ, *TheolRev* 55 (5-6, '59) 216-218.

The lexicon is true to its purpose as expressed on the cover. The individual articles are carefully and scholarly written and show a sound judgment in controversial matters. One can, of course, criticize the unevenness in distribution of pages to some of the words. The article "Mysteries" has 30 pages, whereas more important themes such as "Son of Man," "Lord," and "Servant of God" receive only a few pages. The article "Entmythologisierung" could have been left out. However, the work as a whole will do much to deepen theological understanding of the Bible. Cf. also M.-E. BOISMARD, *RevBib* 67 (1, '60) 119-120; BOTTERWECK, *TheolQuart* 139 (4, '59) 462-463; J. D., *LumVieSupp* 45 ('59) 32-33; R. KUGELMAN, *CathBibQuart* 22 (2, '60) 204-205; J. REUSS, *MünchTheolZeit* 11 (1, '60) 72.—W. A. B.

J. BLINZLER, *The Trial of Jesus*, trans. I. and F. McHugh (Westminster, Md.: Newman, 1959, \$4.75), xi and 312 pp.

275r. J. BLIGH, *HeythJourn* 1 (3, '60) 241-245.

This is a book which "anyone seriously studying or teaching the Passion

Narratives of the Gospels must now use." The translation, in spite of "some regrettable blunders," is quite good, but does not match the excellence of the German original. B's position on the following points "does not appear entirely satisfactory": (1) his assumption of Pilate's ignorance of the proceedings until Jesus was brought to the *praetorium*, although his permission was needed for the meeting of the Sanhedrin at Caiaphas' house; (2) his contention that Jesus was condemned as a blasphemer, not for claiming to be the natural Son of God, but for claiming to be the Messiah; (3) his weak explanation of John's omission of the trial before Caiaphas; (4) his incomplete exegesis of the difficult dialogues in Jn 18:29-32 and 34-38.—W. A. B.

276r. R. C. TUCK, *JournBibRel* 28 (2, '60) 263-264.

This work "covers the field thoroughly and offers a wealth of information." Its cardinal question is the extent of Jewish and Roman involvement in the Crucifixion. B maintains nearly equal responsibility, though his list of authorities for only slight Jewish responsibility is impressive. "At least for the author scholarly matters are apparently not settled by majorities." In the field of our knowledge of legal matters of that time, "we must honestly recognize our limitations."—G. W. M.

R. BULTMANN, *Theologie des Neuen Testaments*, 3rd edition (Tübingen: Mohr-Siebeck, 1958, DM 28), xvi and 612 pp.

277r. P. WINTER, *NTStud* 6 (2, '60) 174-177.

B has not been induced to modify his opinions significantly despite recent research or new discoveries of ancient texts. He still holds that NT religious attitudes must be elucidated chiefly against the background of Hellenistic civilization and were not significantly affected by OT Judaism. Yet these views are vigorously opposed today by Anglo-Saxon, Scandinavian, and German theologians. Recent discoveries, especially of the Dead Sea Scrolls, establish that "the links that still connect the New Testament with the nurturing ground of Palestinian Judaism are both stronger and more numerous than Bultmann is prepared to admit."—E. O. G.

C. KOPP, *Die heiligen Stätten der Evangelien* (Regensburg: Pustet, 1959, DM 35), 544 pp., 9 maps, 66 plates.

278r. H. GREEVEN, *TheolZeit* 16 (1, '60) 65-66.

In this attractively presented work a veteran of Palestine exploration presents an astonishing amount of material about the Holy Land. K is uncritical of the NT statements about his sites—his religious viewpoint and the character of his book do not warrant such criticism—but the material from centuries of tradition he presents with mastery and keen criticism.—G. W. M.

R. MARLÉ, *Bultmann und die Interpretation des Neuen Testaments*, trans. J. Kremeyer (Paderborn: Bonifacius-Druckerei, 1959, DM 14.80), 210 pp.

279r. V. SUBILIA, *ThcolZeit* 15 (6, '59) 455-458.

After praising highly Marlé's scholarship and objective treatment of the subject, the reviewer asks why Protestants find Bultmann's work so uncongenial, while he has found much interest and sympathy among Catholic scholars. The explanation appears to come from the following attitudes shared by Bultmann and Catholics but rejected by Protestants: (1) An anthropology is possible apart from revelation, and Christ's work consisted in restoring man to his original existence as created. (2) Philosophy is a necessary presupposition for theological study. (3) An undue concern for the present. Bultmann's insistence upon the present existential moment and his minimizing of the past and the future has a similarity with the Catholic doctrine of the magisterium which effects salvation and makes relative the once-for-all deed of Christ.—J. J. C.

A. ROBERT and A. FEUILLET (Eds.), *Introduction à la Bible 2: Nouveau Testament* (Tournai: Desclée, 1959), xxiv and 939 pp.

280r. P. BONNARD, "Une synthèse catholique-romaine sur le Nouveau Testament," *RevThéolPhil* 10 (2, '60) 146-150.

This second volume, devoted to the NT, is divided into three parts, the milieu, the writings, and the major themes. In the section devoted to the milieu the importance of popular philosophy is stressed, although too little attention is paid to Gnosticism, especially to Jewish Gnosticism. The chapter on the Jewish proselytism in the Diaspora properly places the accent on the radiation of the synagogal cult through the pagan world rather than on the intellectual propaganda. This radiation will explain the striking spread of infant Christianity in the Empire.

The pages devoted to the Synoptics, due to X. Léon-Dufour, are the most daring and the most useful of the volume. Especially fruitful is his conclusion to the chapter on the Synoptic problem. The studies of the Acts and the Epistles are less convincing, especially when the sacrament of extreme unction is found in Jas 5:14-15, or an ecclesiastical hierarchy already of some duration in the Pastorals, or when the indirect Paulinity of Hebrews is defended. By contrast, the literary and theological analysis of the Fourth Gospel seems to clarify many problems. The main failing of this whole second part of the volume is the lack of an effort to situate the different writings of the NT in a synthetic comprehension of primitive Christianity.

In the third section, on biblical theology, two points are worthy of mention. A. Feuillet has justly preceded his chapter on the Christ of the Synoptics by one on the kingdom of God. This is something new in Catholic writing. S. Lyonnet's description of Pauline soteriology is concentrated on the extremely

vague theme of the return to God of Christ and of humanity in Christ. The texts do not support his development.

This masterful volume is worthy of the powerful biblical movement in Catholic circles of France.—W. A. B.

281r. J. L. McKENZIE, *TheolStud* 21 (2, '60) 283-285.

The two volumes of which this is the second are monumental and incorporate substantially all the important work of the present generation except the work of North American scholars. Volume two is well written and solidly scholarly. Léon-Dufour's treatment of the Synoptic problem is outstanding and his chapter on the Synoptics and history will be widely read and discussed. Cf. also J. GIBLET, *CollMech* 30 (1, '60) 78-79; S. MUNOZ IGLESIAS, *EstBib* 18 (3, '59) 303-305; SCHELKLE, *TheolQuart* 139 (4, '59) 471-472; G. S. SLOYAN, *CathBibQuart* 22 (1, '60) 97-100.—W. A. B.

E. STAUFFER, *Die Botschaft Jesu damals und heute*, Dalp Taschenbücher 333 (Bern: A. Francke, 1959, 3.80 Sw. fr.), 215 pp.

282r. J. J. VINCENT, *TheolZeit* 16 (1, '60) 66-67.

S's style is never boring, but "the broad sweeps of the pen sometimes conceal a somewhat cavalier attitude to texts which do not fit into the scheme." He argues that the one authentic saying of Jesus on marriage is: "What God hath joined . . .," and all else is secondary. He also contends—somewhat implausibly—that Jesus never spoke against riches as such but always against poverty; the early Church reversed this. But (1) has S considered that Jesus might have used hyperbole? (2) Should we return to Jesus' words as our guide without determining whether or not they were addressed specifically to us? And (3) has S really adduced "new evidence" or merely reverted to a 19th-century viewpoint?—G. W. M.

E. STAUFFER, *Jesus and His Story*, trans. D. M. Barton (London: S. C. M. Press, 1960, 12 s. 6 d.), 192 pp.

283r. ANON., *TimesLitSupp* (July 1, '60) 421.

Seeking to write the history of Jesus from sources completely untainted by Christian bias, the NT professor at Erlangen has produced a fascinating book which at times contains fantastic theories. Such are the suggestion that the *Assumption of Moses* confirms the historicity of Matthew's massacre of the innocents and the theory that Mary anointed the body of Jesus not for burying but in the hope that He "would ascend the messianic throne in Jerusalem (Messiah means 'the anointed one')." The reviewer concludes that the work "contains so much sheer hypothesis that it must be read with caution."—J. J. C.

B. H. THROCKMORTON, JR., *The New Testament and Mythology* (Philadelphia: Westminster, 1959, \$4.50), 255 pp.

284r. H. M. BUCK, JR., *JournBibRel* 28 (2, '60) 260-263.

The most important contribution of this "informed and sensitive treatment" of Bultmann is T's contention that "all religious judgments involve both facts and interpretations of facts," but he might well have made more thorough and consistent use of this premise. He should also have drawn a stricter image of the nature and function of mythology. In the positive part of the book, T's own reinterpretation of certain Bultmannian themes, "it is hard to define exactly the main point of difference" between Bultmann and T, though this would seem to lie in the value T assigns to the Resurrection. Cf. also E. RUST, *RevExp* 57 (1, '60) 88-89.—G. W. M.

GOSPELS

D. BOSCH, *Die Heidenmission in der Zukunftsschau Jesu* (Zürich: Zwingli Verlag, 1959, DM 19), 216 pp.

285r. W. BIEDER, *TheolZeit* 16 (2, '60) 141-143.

Bosch has presented a useful preamble to a biblical theology of the mission of the Church, but there are methodological weaknesses in his study. He gains his theologically true and important insights by a conservative, literalistic method which is not apt to win over a critical world for the interests of the missions. Besides, is the stability of the tradition of the NT writings so certain that one can fight for the authenticity of many of the words of Jesus with apologetic certitude? Likewise, it is not so certain that the primitive Church from its beginnings was absolutely clear on the necessity of the mission to the Gentiles.—W. A. B.

286r. J. S. STEWART, *ScotJournTheol* 13 (2, '60) 208-211.

B's book is a distinguished contribution "not only to missionary strategy but also to Synoptic exegesis." He rejects Harnack's position that the mission to the Gentiles never came to Christ's mind and acknowledges his debt to Jeremias and Cullmann. It is surprising that he has not used such works as those of Munck and Fridrichsen and J. W. Bowman. He is also not quite just to C. H. Dodd's position.

It is a relief to find here an exegete who is not afraid to look for the figure and thought of Jesus Himself, rather than mere *Gemeindetheologie*. B is right in holding that the founding of the Church, the outpouring of the Spirit, and the beginning of the mission go together. But he is wrong in maintaining that the founding of the Church was the creation of the risen Christ alone, that Christ before His death did not intend to found the Church. It is true that the Church was founded only after the death and Resurrection, but it was present in the intention of Christ earlier. This criticism, however, "does not in any

way detract from the solid worth of this most competent and challenging book." Cf. also J. D., *LumVieSupp* 47 ('60) 32-33; N. PERRIN, *JournBibLit* 79 (2, '60) 188-189.—W. A. B.

MGR. DE SOLAGES, *Synopse grecque des évangiles. Méthode nouvelle pour résoudre le problème synoptique* (Leiden: Brill; Toulouse: Institut Catholique, 1958, 5,200 fr.), vi and 1128 pp.

287r. R. DUTHOIT, "Une nouvelle synopse des évangiles," *NouvRevThéol* 82 (3, '60) 247-268.

This article discusses Mgr. de Solages' *Synopse grecque des évangiles*, 1958, and presents his method of solving the Synoptic problem, the originality of the method being its mathematical nature. The advantage of the new approach, according to its author, lies in its objectivity, mathematical data being employed prior to the use of any literary criteria. The exposé has four parts: (1) the synopsis; (2) the graphs showing the agreements between the Evangelists; (3) the mathematical method itself; (4) the solution of the Synoptic problem by the use of this new method.—J. Ct.

P. NEPPER-CHRISTENSEN, *Das Matthäusevangelium: ein Judenchristliches Evangelium?* (Universitetsforlaget i Aarhus, 1958, 25 kr.), 231 pp.

288r. W. D. DAVIES, *JournBibLit* 79 (1, '60) 88-91.

N-C's case against the Jewish-Christian provenance of Matthew is thorough and provocative. Yet it is not convincing for several reasons. Much in Matthew indicates that the struggle between Judaism and Christianity is still *intra muros*. Also, since the Gentile elements coexist with purely Jewish concerns, the former cannot be made normative for interpretation. Finally, the uncertainties about the languages of first-century Judaism do not demand the conclusion that Matthew was necessarily Gentile in provenance if it was written in Greek.—E. O. G.

J. DUPONT, *Mariage et divorce dans l'Évangile. Matthieu 19, 3-12 et parallèles* (Bruges: Abbaye de Saint-André, Desclée de Brouwer, 1959, 150 Bel. fr.), 239 pp.

289r. J.-L. D'ARAGON, *SciEccl* 12 (2, '60) 271-276.

A notable contribution to NT exegesis, this volume summarizes scholarly studies previously scattered, and it convincingly re-establishes an ancient interpretation of the text (in the case of "fornication" separation is permitted but not another marriage). The conclusions of the third part (the eunuch logion) are surprising but difficult to refute. One misses, however, a study of the literary transmission of the saying, and in the first section one would wish to

have a detailed examination of the literary relationship between the redactions of Matthew and Mark.—R. B. G.

290r. F. NEIRYNCK, "Huwelijk en echtscheiding in het evangelie" [Marriage and divorce in the Gospel], *CollBrugGand* 6 (1, '60) 123-130.

A report on J. Dupont, *Mariage et divorce dans l'Évangile* (1959). The author has some slight hesitation about D's treatment of the saying concerning the eunuchs (Mt 19:10 ff.); he treats in more detail the problem of divorce in cases of misconduct (Mt 5:32; 19:9), comparing D's solution with that which he himself had proposed earlier in *CollBrugGand* 4 (1, '58) 25-46, [cf. § 3-62]. The author agrees with D in judging that the restrictive clauses are Matthean additions and therefore secondary. But he refuses to follow the traditional interpretation of *apolyein* as D does. *Apolyein* cannot signify a separation which leaves the marriage bond intact, a meaning which the verb does not have elsewhere in the NT. Rather the word here must retain its traditional meaning, i.e., to repudiate with the possibility of a second marriage. However, the author does not make clear how he then understands the restrictive clauses in cases of misconduct.—I. dIP.

291r. T. WORDEN, *Scripture* 12 (18, '60) 57-59.

Though containing valuable information, this book is obscure and tedious. Moreover, D pays scant attention to other views which have far more right to a hearing than we are led to imagine. For instance, the interpretation of H. J. Richard [cf. § 3-581], which was also maintained by J. Bonsirven, "is given short shrift." Furthermore, the crucial question is very inadequately treated, that of the supposed need of the Christian community to have Matthew settle the Jewish controversy about motives sufficient for divorce. Finally, D provides insufficient support for his own interpretation that *porneia* means any moral laxity, in this instance a laxity which compromises the fidelity of a wife.—R. B. G.

C. E. B. CRANFIELD, *The Gospel According to Saint Mark: An Introduction and Commentary*, The Cambridge Greek Testament Commentary (New York: Cambridge University Press, 1959, \$7.50), xvi and 480 pp.

292r. J. A. FITZMYER, *TheolStud* 21 (2, '60) 285-288.

This second volume in the new series preserves a balance in the textual, historical, literary, and theological elements employed. The commentary is, in general, well composed, although at times some oversimplifications and irrelevancies appear. More use should have been made of the Qumran sources and of Catholic works, especially Merk's *Novum Testamentum*. These minor points do not mar the great value of the book.—W. A. B.

293r. V. TAYLOR, *ExpTimes* 71 (6, '60) 167-168.

This praiseworthy commentary has a very full and important bibliography, emphasizes the theological content of the Gospel and in general reflects a conservative outlook. This conservatism claims too much for the nature-miracles and one may question whether C has "allowed sufficiently for even good tradition to suffer in the course of transmission and for the limitations to which the Son of God was subjected in His incarnate life." Questionable also is the use of the reading "the Son of Mary" (Mk 6:3) to support the historicity of the Virgin Birth. On the other hand, C correctly maintains that the Last Supper was a Passover Meal and that the Gospel did not originally end at 16:8.—J. J. C.

L'Évangile de Jean, Études et Problèmes, Recherches Bibliques III (Paris—Bruges: Desclée de Brouwer, 1958), 258 pp.

294r. E. RUCKSTUHL, *TheolRev* 55 (5-6, '59) 218-223.

This book contains the lectures given at the eighth of the Journées Bibliques de Louvain. P. H. Menoud gives an index and a sound judgment of the studies of John from 1947 to 1957. M.-E. Boismard suggests that many variants in the Gospel of John can be better explained if an original Aramaic version is postulated. H. van den Bussche is no more successful than others in his attempt at outlining the structure of Jn 1-13.

J. Giblet does a creditable study of the relations between the Father and the Son in John, although the theme needs a longer handling. L. Cerfaux tries to prove, without success, that the "Johannine logion" of the Synoptics is rooted in Synoptic expressions and images. The Trinitarian formula of the logion can only be explained by the Gospel of John as a whole. I. de la Potterie presents an outstanding contribution to the understanding of the impeccability of the Christian according to 1 Jn 3:6-9. F. M. Braun attempts to discover the various religious cultures which form the background of the Fourth Gospel. G. Quispel shows that various expressions of John are rooted somehow in pre-Gnostic Judaism, but he goes too far in his explanation of some texts.

J. Coppens gives a clear and sober discussion of the gift of the Spirit in John and in the texts of Qumran, but the comparison does not show many distinct points of contact. It does not seem correct to say that the Spirit in John has before all else a prophetic character. A. Laurentin shows how the Fathers tried to resolve the paradox of Jn 17:5 and thus points out the need of a further study of the *doxa* of Christ in John.

In spite of lacunae, such as the lack of a chapter on the prologue or on the relations between the Johannine sayings of Jesus and Jesus' actual preaching, the book is a worthwhile service to the investigation of the Fourth Gospel.—W. A. B.

M. F. WILES, *The Spiritual Gospel: The Interpretation of the Fourth Gospel in the Early Church* (New York: Cambridge University Press, 1960, \$4.75), x and 182 pp.

295r. C. K. BARRETT, *ExpTimes* 71 (9, '60) 263.

W "has made a notable contribution to theological studies" in this book which presents in an interesting, clear and scholarly manner the exegesis of John by Origen, Theodore of Mopsuestia and Cyril of Alexandria. The last chapter, "Assessment," is a disappointment because of its brevity and its failure to point out where the three Fathers were correct and where they were incorrect in their interpretation of John. To provide such a judgment was not part of W's purpose. Cf. also R. E. BROWN, *TheolStud* 21 (1, '60) 142-144.—W. A. B.

ST. PAUL — APOCALYPSE

L. CERFAUX, *Christ in the Theology of St. Paul*, trans. G. Webb and A. Walker (New York: Herder and Herder, 1958, \$7.80), 560 pp.

296r. J. L. MOREAU, *AnglTheolRev* 42 (2, '60) 174-178.

This major work by the well-known Catholic exegete is governed by the historical and exegetical method, a refreshing approach to Paul from a Catholic source. C succeeds well in his effort to avoid superimposing preconceived categories upon Paul's thinking. Thus he has "helped us immensely to see once again . . . that Paul thought biblically first, last, and always." C's language is somewhat conditioned by substance thought, but, except for the longer syntheses, he has a genius for using this language without doing violence to Paul. Many a writer could learn from the method employed so assiduously by C. Cf. also ANON., *ExpTimes* 81 (8, '60) 238.—W. A. B.

L. CERFAUX, *The Church in the Theology of St. Paul*, trans. G. Webb and A. Walker (New York: Herder and Herder, 1959, \$6.50), 419 pp.

297r. J. J. COLLINS, *TheolStud* 21 (2, '60) 288-291.

In this "excellent contribution" C concentrates on one thing, the development of the term "the Church." His main thesis on this development seems correct, although it is unfortunate that neither C nor his translators have given a satisfactory reply to E. B. Allo's criticisms (*Vivre et Penser* 3e Serie [1943-44] 143-154). It would be desirable to see a new edition of this valuable contribution with an added chapter summarizing the most recent developments in the field of Pauline theology. Cf. also J. A. GRISPINO, *CathBibQuart* 22 (1, '60) 105-107; L. JOHNSTON, *Scripture* 12 (18, '60) 54-56.—W. A. B.

J. MUNCK, *Paulus und die Heilsgeschichte*, Acta Jutlandica. Aarsskrift for Aarhus Universitet 26, 1. Teologisk Serie 6 (Copenhagen: Munksgaard, 1954, Dan. Kr. 28), 343 pp.

298r. R. BULTMANN, "Ein neues Paulus-Verständnis?" *TheolLitZeit* 84 (7, '59) 481-486.

Though convinced that his new interpretation of Paul sets NT exegesis free from the influence of the Tübingen School, M fails to realize how long ago and how greatly this theory has been modified. M's position is as follows. No real opposition existed between Paul and the early Church with regard to the conversion of the Gentiles. Paul, however, believed that the conversion of the Gentiles would lead to the salvation of Israel, while the early Church held the opposite opinion. It is very important also to understand the role which Paul ascribed to himself in this matter. *He* is the *heilsgeschichtliche Figur*, the *katechōn* of 2 Thes 2:6 f. on whom depends the coming of the Messiah.

An examination of Paul's letters confirms this view. In Galatians the Judaizers are not Jewish Christians from Jerusalem but Gentile converts. Gal 2 shows that Paul and Jerusalem did not dispute about circumcision and the keeping of the Law (as Acts wrongly states), but discussed a division of the mission field. No factions existed at Corinth, and Acts gives no evidence of a radical opposition between Jewish and Gentile Christians. Demands for circumcision and the observance of the Law arose only at a late date among Gentile converts, and Luke has transposed these later developments back into the days of the early Church. In thus summarizing M's book Bultmann has several criticisms of detail. In particular he finds M's treatment of Acts 6 and Acts 15 unsatisfactory. Though praising the author's scholarship, with regard to the thesis Bultmann ends on a note of incredulity.—H. v. B.

S. SANDMEL, *The Genius of Paul* (New York: Farrar, Straus and Cudahy, 1958, \$4.00), xiii and 239 pp.

299r. L. P. PHERIGO, *JournBibRel* 28 (2, '60) 265-267.

S's insistence that Paul's personality and thought are essentially Hellenistic and not Jewish makes a very valuable contribution to our understanding of Paul, "one that serves as a check to those who have lately exaggerated the Rabbinic-Jewish elements in Paul and wrongly insisted on understanding him against a Palestinian-Jewish background." S gives a lucid explanation of Hellenistic Judaism itself. However, he follows the "discredited" Tübingen view of the apostolic age (with modifications), provides much ground for disagreement in details, and interprets Paul's essential contribution "in terms of his own native genius, rather than as an expression of God's grace." Cf. also R. H. FULLER, *JournRel* 40 (2, '60) 137-138.—G. W. M.

H.-J. SCHOEPS, *Paulus. Die Theologie des Apostels im Lichte der jüdischen Religionsgeschichte* (Tübingen: Mohr-Siebeck, 1959, paper DM 28, cloth 32.50), xii and 324 pp.

300r. K. H. SCHELKLE, *TheolRev* 55 (5-6, '59) 225-227.

This book is a distinguished witness to the rising interest among Jewish scholars in the investigation of the NT. S considers it an advantage that he can study Paul's theology as an outsider, but it is also a disadvantage since he is unable to follow through with belief in Paul's preaching. Still, we must listen to S when he warns us against distorting late Jewish theology by attributing to it a gross morality of rewards and works. One may, however, question the opinion that Paul added elements from Greek religiosity to the NT teaching on baptism, the Eucharist, and Christology in general. It is also questionable that Paul misunderstood the Jewish teaching on the Law as grossly as S seems to indicate. Nor can it be maintained that Paul was not interested in the historical Jesus.—W. A. B.

J. HUBY, *Saint Paul. Épître aux Romains*, Traduction et commentaire, ed. S. Lyonnet, *Verbum Salutis* X (Paris: Beauchesne, 1957, 1950 fr.), viii and 643 pp.

301r. M. BARTH, *JournBibLit* 79 (1, '60) 85-86.

[Cf. §§ 4-868r—870r.] Huby's commentary, first published in 1939, has been enlarged by elaborate notes of Father Lyonnet (Professor at the Pontifical Biblical Institute) which bring the bibliographical references up to date, i.e., up to the Dead Sea Scrolls. Whereas "Huby is less orthodox, more open and stimulating," Lyonnet is "more dogmatic, cooler, and less ready to admit embarrassment by Paul." H interprets Rom 5 in terms of Christ's overwhelming power; L "takes refuge behind the old concepts of contagion and imitation; he arrives at a psychology and sociology of sin and death which Huby obviously wanted to avoid."—E. O. G.

P. PRIGENT, *Apocalypse 12: Histoire de l'Exégèse*, *Beiträge zur Geschichte der biblischen Exegese* 2 (Tübingen: Mohr-Siebeck, 1959, DM 17), vi and 154 pp.

302r. C. P. CEROKE, *TheolStud* 21 (2, '60) 290-292.

P does a brilliant job of synthesizing the history of the exegesis of the Apocalypse by concentrating on three main trends in the interpretation of Apoc 12. He has not, however, underlined the importance which the history of the exegesis of the Apocalypse possesses. History shows "a series of basic insights into the book, almost invariably carried to extremes, then righted by later exegesis." It is doubtful that the Qumran Psalm 1QH 3:6-18 weakens the validity of the Marian insight into Apoc 12 as P asserts. The Marian

insight may be strengthened by the Qumran Psalm and by a recognition of cross reference from Jn 19:25-27 to Apoc 12 and vice-versa. Cf. also R. W. HASKIN, *JournBibLit* 79 (2, '60) 178-179; L. POIRIER, *SciEccl* 12 (2, '60) 283-284; SCHIERSE, *Scholastik* 35 (2, '60) 302; R. T. SIEBENECK, *CathBib Quart* 22 (1, '60) 101-102.—W. A. B.

BIBLICAL THEOLOGY

O. CULLMANN, *Christologie du Nouveau Testament* (Neuchâtel—Paris: Delachaux et Niestlé, Collection "Bibliothèque théologique," 1958, 2000 fr.), 300 pp.

———, *Die Christologie des neuen Testaments* (2nd ed.; Tübingen: Mohr-Siebeck, 1957, DM 21), viii and 352 pp.

———, *The Christology of the New Testament* (London: S.C.M. Press, 1957, 42 s.), xvi and 342 pp.

303r. P. GAECHTER, *ZeitKathTheol* 82 (1, '60) 88-100.

It is to C's credit that he has sought to understand the titles of Jesus in the NT as functional expressions, not as static names. With most modern exegetes C lays great stress on the relations between the Ebed-Yahweh songs and the title of servant of God given to Jesus. This, however, seems to be pressing a point which an analysis of the NT will not support. The Ebed-Yahweh idea had a very subordinate role in the sources of the Gospels, certainly not the decisive role which C gives it. In his discussion of the title high priest, C does not fully answer the question of Jesus' own consciousness of His role; nor does C do justice to the Catholic position on the sacrifice of the Mass.

In the short chapter on the title of Messiah, C wrongly interprets Mk 14:61 f. (par.) and Mt 16:16-23 as a complete refusal by Christ of the title of Messiah. He also is mistaken in identifying the title given in Peter's confession (Mt 16:16) with the Messianic notion which Jesus sharply refuses in Mt 16:23. Mt 16:22-23 is not the high point of the Caesarea scene, but the beginning of a new scene as the text clearly shows.

C reads too much into Dan 7:14 in explaining the origin of the title Son of Man, and it cannot be maintained that this title is the most exalted of the expressions of Christ's dignity. Since C's explanation of the meaning of the title is questionable, all the conclusions he draws in this central portion of his book are marked with the same question. The correct translation of the term is "He, this man," and it is used by Jesus in contrast to His superhuman dignity.

The chapters on the titles "Kyrios," "Logos," and "Son of God" all suffer from C's refusal to come to terms with the question of the nature of Christ. The final, synthetic section of the book is open to the same criticisms as were made against the individual sections. The greatest difficulty is with C's refusal to see that even in the NT Christ's nature and essence was the great question. C's Christology ends up in modalism because of this refusal.—W. A. B.

304r. J. HADOT, *RevHistRel* 156 (2, '59) 210-212.

A remarkable richness of material characterizes this book, the fruit of the author's twenty-year study of the NT. By a philological-historical analysis of ten essential titles given to Christ in the primitive Church, C has thrown a strong light on each of these notions. "To historians as well as to theologians this volume offers a first-class nourishment." The few places where one can regret the brevity of treatment, such as the pages devoted to the notion of wisdom in the chapter on the title "Logos," are mere "matters of detail whose absence passes almost unnoticed in the midst of such abundance."—W. A. B.

305r. A. RICHARDSON, *NTStud* 6 (3, '60) 264-266.

This "stimulating and congenial" treatment of *Heilsgeschichte* Christology has well deserved the award for excellence of the Christian Research Foundation. In discussing his own methods C does not yet seem to have come to terms with the truth that "it is a simple error to suppose that the 'truth' about Christology can be reached by impartial 'scientific' inquiry." "Theological standpoint" cannot be ruled out. One remains unconvinced that Jesus largely derived His "Son of Man" conception from Oriental-Hellenistic speculations about the Heavenly Man rather than from the OT. Also, C does not sufficiently treat ecclesiology or pneumatology as aspects of NT Christology. Cf. also ANON., *TimesLitSupp* 59 (Apr. 15, '60) vii.—G. W. M.

O. CULLMANN, *Immortalité de l'âme ou résurrection des morts?* (Neuchâtel—Paris: Delachaux et Niestlé, 1956, 3.10 Sw. fr.), 86 pp.

306r. G. DE ROSA, "Immortalità dell'anima e rivelazione cristiana," *Divinitas* 4 (1, '60) 81-101.

Cullmann's book on immortality or resurrection [cf. §§ 2-192r-193r; 3-469, 471, 472, 706, 722] has several false assumptions, the fundamental one being that the immortality of the soul can only be understood in the Platonic sense. Extensive criticism is devoted to several points, and comparisons are made with the doctrine of Aristotle and Thomas.—J. J. C.

A.-M. DUBARLE, *Le péché originel dans l'Écriture*, *Lectio Divina* No. 20 (Paris: Éditions du Cerf, 1958, 750 fr.), 202 pp.

307r. R. SCROGGS, *JournBibLit* 79 (1, '60) 84-85.

[Cf. §§ 4-874r-876r.] This book shows sound scholarship and has collected and discussed the relevant texts. Two sections are specially noteworthy: "a beautifully lucid statement of the relation between myth, history, and revelation in the Bible," and "an attempt . . . to show the biblical justification of God's justice apropos original sin." The treatment of Gen 3, however, is weak in not attempting to determine the nature of the first sin or the meaning of the tree of knowledge. Though usually cautious in his exegesis, D is not so in

assuming that Paul in Rom 5 is speaking of a hereditary state of sin caused by Adam. Nor does he consider the evidence indicating that man's change from the Fall is not a change in nature, but in environment. Cf. also J. GROSS, *ZeitRelGeist* 12 (2, '60) 191-193.—E. O. G.

J. DE FRAINE, *Adam et son lignage: Études sur la notion de "personnalité corporative" dans la Bible*, Museum Lessianum, Section Biblique 2 (Bruges: Desclée de Brouwer, 1959, 180 Bel. fr.), 318 pp.

308r. J. HASPECKER, *Scholastik* 35 (1, '60) 93-96.

De Fraine attacks a difficult problem and refuses to give an easy either-or answer. The theoretical discussion of the concept "corporate personality" in the first chapter demonstrates its strangeness and vagueness to Western minds. The further chapters were intended to clarify the concept by analysis of its use in biblical texts. The difficulty is, however, that de Fraine has concentrated on an extensive index of texts, rather than an intensive study of the more important ones. As a result, the concept remains vague and it is not clear how far an identity between the individual and the corporate personality should be maintained. The work, in spite of these failings, has given a good survey of the problem and its solution and should incite to more intensive work on the subject.—W. A. B.

309r. J. L. MCKENZIE, *TheolStud* 21 (2, '60) 277-278.

This book treats much more material than the title indicates, since the author applies H. W. Robinson's "corporate personality" concept to a wide range of biblical texts. In fact, the study may be too rich in texts to be useful to the theologian for whom it was intended. The author is to be congratulated, however, for an outstanding contribution to biblical theology. His analysis of the concept of "corporate personality" demonstrates well its fluidity in Jewish thought and its differences from various types of modern collectivism. It also becomes clear that the concept "is basic in such biblical themes as Messianism, original sin, redemption, grace, and ecclesiology." Cf. also J. GIBLET, *CollMech* 30 (1, '60) 80-81; P. HENRICI, *Orientierung* 23 (Oct. 31, '59) 214-217; J. HOFBAUER, *ZeitKathTheol* 82 (1, '60) 106; S. H. HOOKE, *ChurchQuartRev* 161 (339, '60) 250-251; J. DE FRAINE, *VerbDom* 38 (1, '60) 45-48.—W. A. B.

G. KOCH, *Die Auferstehung Jesu Christi*, Beiträge zur historischen Theologie 27 (Tübingen: Mohr-Siebeck, 1959, DM 29.40), 338 pp.

310r. V. T. O'KEEFE, *TheolStud* 21 (2, '60) 299-303.

K's book is limited, difficult and important; limited, because he considers only German Protestant thought; difficult, because of the matter treated and the author's personal mode of expression; important, because it is one of the few

available attempts to develop a theology of the Resurrection. The book contains "a wealth of material worthy of close attention." The theology of encounter presented is vague and difficult to grasp, but K's treatment raises many problems which must be faced in dealing with the Resurrection. Cf. R. SCHNACKENBURG, *TheolRev* 56 (2, '60) 50-58; B. VAWTER, *CathBibQuart* 22 (1, '60) 102-105.—W. A. B.

M. THURIAN, *L'Eucharistie, Mémorial du Seigneur, Sacrifice d'action de grâce et d'intercession*, Collection Communauté de Taizé (Neuchâtel—Paris: Delachaux et Niestlé, 1959, 8.50 Sw. fr.), 278 pp.

311r. J. DE LA CROIX, "L'Eucharistie selon Max Thurian," *NovVet* 35 (1, '60) 9-19.

According to T, the Eucharist is a perfect memorial through which our acts of thanksgiving, praise and intercession are presented to the Father. It is the means by which the unique sacrifice of Christ becomes really present in the liturgy of the Church. By it we receive graces for ourselves and for all men, and are united to the intercession which Christ makes to the Father in heaven. Finally, the reception of the body and blood of Christ unites us in a special way to all the members of the Church.

In T's analysis of the Eucharistic teaching of the Church, one can perceive two levels: the viewpoint of faith and that of theological elaboration. Thurian, in pointing out the fact that the Eucharist is a true sacrifice, agrees with the ancient Church tradition. His theological elaboration, however, is not free from difficulty. Especially is it difficult to understand his rejection of the expiatory character of the Lord's Supper, since he affirms the unicity of the sacrifice of the cross and the Eucharistic sacrifice.

The final chapter of T's book, treating of the real presence, calls forth another reservation. The mystery of the real presence is the same whether one refers to the glorified or terrestrial body of Christ. Though glorified, Christ is present according to His proper dimensions only in one place. T is incorrect in saying that Christ's body is no longer limited by a place and its dimensions. Between the ubiquitous presence advocated by Luther and the symbolic presence which Calvin logically holds, there is the possibility of a real presence which implies the conversion of the bread and wine into the body and blood of Christ.—E. J. K.

EARLY CHURCH — DEAD SEA SCROLLS

J. DANIÉLOU, *Théologie du Judéo-Christianisme*, Bibliothèque de Théologie. Histoire des doctrines chrétiennes avant Nicée, Vol. I (Tournai—New York: Desclée, 1958, \$4.50), 457 pp.

312r. R. A. KRAFT, *JournBibLit* 79 (1, '60) 91-94.

Some detailed discussions in this book are invaluable. D's treatment is

methodologically inadequate, however, since he "claims to be searching to see *if there is* any 'common mentality' which could be called Jewish Christian theology (p. 20), but one of his criteria for locating the sources is that they have certain doctrinal affinities (p. 21). This makes it impossible for him *not to find* a Jewish Christian theology." Consequently, Jewish Christianity "becomes his name for *all* orthodox Christianity before the Apologists."—E. O. G.

A. DUPONT-SOMMER, *Les écrits esséniens découverts près de la Mer Morte*, Bibliothèque historique (Paris: Payot, 1959, 3000 fr.), 446 pp.

313r. P. GEOLTRAIN, *TheolZeit* 16 (1, '60) 62-64.

This work should long remain the classic study on the scrolls. D's thesis of their Essene origin has only been confirmed by the texts published during the last ten years. In particular the chapter on relationships between Essenism and Christianity should be read carefully. D's position has often been exaggerated; here he weighs his words carefully. D has quite properly not tried to include all the scroll polemics; his notes and appendixes reveal his awareness of them. Much is still provisional in this field, but this is an important *mise au point*.—G. W. M.

F. C. GRANT, *Ancient Judaism and the New Testament* (New York: Macmillan, 1959, \$3.50), xvii and 155 pp.

314r. F. V. FILSON, *JournBibRel* 28 (2, '60) 256-258.

This argument for the necessity of understanding Judaism in order to understand the NT is "less of a 'revolutionary manifesto' than Grant thinks may be the case with some readers." He rightly stresses Jesus' real debt to the OT rather than to any current Jewish sect, but G's abandoning of any evangelistic approach to the Jews, though motivated by friendship, could itself lead to anti-Semitism. He does not adequately explore (in reality it was beyond his scope) what in the total work of the Jew Jesus made a world mission logical and inevitable. Cf. also H. H. GRAHAM, *AnglTheolRev* 42 (1, '60) 65-67; J. PATERSON, *Interpretation* 14 (1, '60) 106-107; J. W. WEVERS, *TheolToday* 16 (4, '60) 550-551.—G. W. M.

R. M. GRANT, *Gnosticism and Early Christianity* (New York: Columbia University Press, 1959, \$4.50), x and 227 pp.

315r. J. A. FITZMYER, *TheolStud* 21 (2, '60) 294-297.

G has written a scholarly study of a problematic heresy in the early Church. His arguments to show that Gnosticism developed from the ashes of the Jewish apocalyptic hopes after the destructions of Jerusalem are sound. However, he has de-emphasized too much the Greek influence on Gnosticism. Also the treatment of the etymology of names "leaves much to be desired."—W. A. B.

316r. R. McL. WILSON, *TheolToday* 17 (1, '60) 116-118.

G's best contribution is not the novelty of his theory on the origins of Gnosticism—indeed, he may be placing them too late—but “the imagination and the insight which are brought to bear upon the interpretation of the various Gnostic systems.” He makes a laudable attempt “to understand Gnosticism, as it were, from within.” There are a fair number of gaps (listed here) in the literature cited. Cf. also ANON., *TimesLitSupp* 59 (Apr. 29, '60) 276; K. J. FOREMAN, *ChristCent* 77 (June 29, '60) 777.—G. W. M.

A. GUILLAUMONT, H-CH. PUECH, G. QUISPEL, W. TILL, and Y. 'ABD AL MASIH, *The Gospel According to Thomas* (Leiden: Brill; New York: Harper, 1959, \$2.00), vii and 62 pp.

317r. J. A. FITZMYER, *TheolStud* 21 (2, '60) 297-299.

This is a careful edition and translation into English of the Gospel, although not the definitive critical work which the authors are still working on. It will be obvious that the Gospel does not have the exaggerated importance that some, including a scholar quoted on the jacket, have attributed to it. Cf. also F. W. DANKER, *ConcTheolMon* 31 (5, '60) 309-311; G. W. MACRAE, *CathBib Quart* 22 (2, '60) 240; H.-J. SCHOEPS, *ZeitRelGeist* 12 (2, '60) 189; E. H. WAHLSTROM, *LuthQuart* 12 (2, '60) 167.—W. A. B.

J. JEREMIAS, *Die Kindertaufe in den ersten vier Jahrhunderten* (Göttingen: Vandenhoeck and Ruprecht, 1958, DM 13.50), 127 pp.

318r. B. SCHWANK, *TheolRev* 55 (5-6, '59) 232-234.

J has admirably succeeded in presenting as completely as possible the historical material relating to infant baptism in the first four centuries. He shows that infant baptism was an almost universal practice of the Church from apostolic times on. It comes as a surprise, however, to find him interpreting 1 Cor 7:14 ff. as a proof that before A.D. 60-70 infants of Christian parents were not baptized. This interpretation does not do justice to the text. The “holiness” of children born of at least one Christian parent refers to their ordination toward baptism, just as the pagan partner of a mixed marriage is “holy” because he is ordered toward baptism. J's erroneous interpretation of this text does not, however, destroy the over-all excellence of the book.—W. A. B.

E. PETERSON, *Frühkirche, Judentum und Gnosis*, Studien und Untersuchungen (Rome—Freiburg—Vienna: Herder, 1959, DM 38), vi and 372 pp.

319r. R. WEIJENBORG, *Antonianum* 35 (1, '60) 128-130.

The argumentation and conclusions about the literary connections among primitive Hellenism, Judaism and Christianity are generally convincing, though

a few minor points could be corrected. Especially notable discussions are: the dependence of Paul's Christology and the Christian paschal liturgy on Jewish custom; the use of the name "Christians"; the adaptation of the word *particula* from Hellenic sacrifices to Christian liturgy; the influence on Christian baptism of Jewish baptism to extinguish concupiscence; the Jewish sources of the discussions of washing in the Visions of Hermas, the *Apocalypse of Peter* and the *Apocalypse of Paul*. Cf. also H. RAHNER, *ZeitKathTheol* 82 (1, '60) 118-119; H.-J. SCHOEPS, *ZeitRelGeist* 12 (1, '60) 96.—E. O. G.

La Secte de Qumrân et les origines du Christianisme, Recherches Bibliques IV (Paris—Bruges: Desclée de Brouwer, 1959, 180 Bel. fr.), 244 pp.

320r. L. OULETTE, *SciEccl* 12 (1, '60) 119-121.

The fact that the articles in this book are published two years after they were first presented as lectures, though perhaps unavoidable, is to be regretted, because they are in part a comment on previous studies. The bibliography, by van der Ploeg, of Qumran studies for the years 1952-58 is superior to that of Burchard because arranged according to various divisions of subject matter instead of being merely an alphabetical list of authors and publications, and because it gives a critical estimate of the various works. The thesis of van der Woude that the Qumran sectaries expected three Messiahs, though striking, has too many subtle considerations and doubtful connections to be thoroughly acceptable. Barthélemy's essay on the Qumran concept of holiness is the best written and most interesting of all. In the final chapter Cerfaux makes some judicious remarks to correct those who see traces of Qumran everywhere in the NT.—R. B. G.

R. McL. WILSON, *The Gnostic Problem. A Study of the Relations between Hellenistic Judaism and the Gnostic Heresy* (London: A. R. Mowbray, 1958, 35 s.), xviii and 274 pp.

321r. H.-M. SCHENKE, *ZeitRelGeist* 12 (1, '60) 94-96.

In this praiseworthy book W successfully demonstrates how deeply Christianity and Diaspora Jewry were separated from Gnosticism and also how many Jewish elements Gnosticism contained. However, he is not so successful in attaining the second purpose of his book, namely to prove that the bridge between Hellenistic syncretism and Christian Gnosticism was Diaspora Jewry. His proof here is not convincing nor does it exclude other possibilities to explain the relationship. W presents many interesting ideas and new aspects about the Gnostic problem. It is, however, a disadvantage that he has failed to take a stand on certain questions, especially on the question of the relations between the Gnosis and the Hellenistic *Weltanschauung*. It seems clear that for W these two are one and the same. If this is so, why does he limit his concept of Gnosticism to Christian Gnosticism? This point is the chief objection to a worthwhile study.—W. A. B.

BIOGRAPHICAL NOTES

BAUER—Dr. Johannes Baptist Bauer, Roman Catholic layman, born in Vienna, Jan. 21, 1927, since 1955 has been *Assistent* in the Catholic theological faculty of the University of Graz, Austria. He studied theology, classical philology and Semitic languages at the University of Vienna where he received his doctorate in 1951. In 1953-54 he continued his studies at the Pontifical Biblical Institute, Rome (L.S.S., 1954), in 1954-55 at the University of Graz, and in 1955-56 at the University of Munich. He has published *Die biblische Urgeschichte* (1956), and edited *Bibeltheologisches Wörterbuch* (1959) of which a revised German edition and translations in English, Italian and Spanish are to appear in 1961. He has contributed "Echte Jesusworte im Thomasevangelium" to W. C. van Unnik's *Evangelien aus dem Nilsand* (1959), and published articles in *Bibel und Liturgie*, *Biblica*, *BibZeit*, *Hermes*, *Marianum*, *NovTest*, *VigChrist*, *ZeitNTWiss*. Especially interested in patristic exegesis, he is preparing a critical edition of Augustine's *De catechechizandis rudibus* and a commentary on Eucherius' *Formulae spiritualis intelligentiae*.

ENSLIN—Prof. Morton Scott Enslin, Professor of Biblical Languages and Literature at the Theological School, St. Lawrence University, was born in Somerville, Massachusetts, March 8, 1897. He received his A.B. from Harvard in 1919, his B.D. from the Newton Theological Institution in 1922, his Th.D. from Harvard in 1924, and a D.D. from Colby in 1945. From 1924 to 1954 he was professor of NT literature and exegesis at Crozer Theological Seminary and head of the NT department. He also served as lecturer in the history of religions at the University of Pennsylvania from 1925 to 1954. In 1953 and 1954 he was visiting professor at Drew Theological Seminary, and since 1954 he has occupied his present position at St. Lawrence. Editor of the *Crozer Quarterly* from 1941 to 1952, he is at present editing the *JournBibLit* and is a member of the Society of Biblical Literature and Exegesis (president, 1945) and of the American Theological Society of which he was president in 1952. Besides contributing to *JournBibLit*, *JournAmOrSoc*, *HarvTheolRev*, *JewQuartRev*, *ChristCent*, *JournBibRel*, *JournRel*, he has written *The Ethics of Paul* (1930), *Christian Beginnings* (1938), *The Prophet from Nazareth* (now in press) and is working on an *Introduction to the Pastoral Epistles*.

GILMOUR—Dr. Samuel MacLean Gilmour, born Apr. 28, 1905 at Dauphin, Manitoba, has since 1956 been Norris Professor of NT at the Andover Newton Theological School, Newton, Massachusetts. He received his B.A. at Manitoba in 1924, his B.D. (OT) at Union Theological Seminary in 1928 and was that seminary's Fogg Travelling Fellow at Berlin and Marburg from 1928 to 1930. The University of Chicago awarded him a Ph.D. (NT) in 1937,

the University of Montreal a D.D. in 1948, and Victoria University (Toronto) the same degree in 1952. Ordained in 1928 in the Manitoba Conference of the United Church of Canada, he held the position of associate professor and later professor of NT literature and exegesis at Queen's Theological College, Kingston, Canada, from 1931 to 1956 (principal, 1952-55). He has been visiting professor of NT at Garrett Biblical Institute (1949) and has served as president of the Canadian Society of Biblical Studies and of the Canadian section of the Society of Biblical Literature and Exegesis and is now president of the New England section (1960-61). He has published *The Gospel of Luke (Interpreter's Bible, 1952)*, *Los imperativos éticos del evangelio (1954)*, *The Gospel Jesus Preached (1957)* and has contributed to *The Encyclopedia of Religion (1945)*, *The Interpreter's Dictionary of the Bible (1958)*, and to *Harper's Dictionary of Biblical Biography (1960)*. At present he is editor of the *Andover Newton Quarterly* (first issue, September, 1960) and is working on a book entitled *First Century Christianity at Corinth*.

GRUNDMANN—Prof. Dr. Walter Grundmann, Rector of the Katechetenseminar of the Evangelical Lutheran Church in Thüringen, was born Oct. 21, 1906, in Chemnitz. After attending the Universities of Leipzig, Tübingen and Rostock from 1926 to 1930, he became *Assistent* in the theological faculty of the University of Tübingen. During this time he cooperated in editing the first number of Kittel's *Wörterbuch* and was awarded his D.Th. from the University of Tübingen. In 1936 he became professor of NT at the University of Jena, and from 1952 to 1955 taught NT at the Katechetischer Oberseminar in Naumberg. He then assumed his present position. He has contributed to *ZeitNTWiss*, *NTStud*, *NovTest*, *TheolLitZeit* and has a number of articles in the *Wörterbuch*. His writings include *Der Begriff der Kraft in der neutestamentlichen Gedankenwelt* (dissertation, 1932), *Die Geschichte Jesu Christi (1957, 2nd ed. 1960)*, and in the *Theologischer Handkommentar zum Neuen Testament* he has written the volumes on Mark (1959) and Luke (to be published in 1961) and is preparing that on Matthew. At present he is working on a study of the structure of St. John's Gospel.

HÉRING—Prof. Jean Héring, member of the Alsace Church of *Confessio Augustana* and Canon of St. Thomas, Strasbourg, was born at Ribeauville, Upper Alsace, Sept. 12, 1890. He is a specialist in NT theology and exegesis, especially in the Synoptic Gospels and Saint Paul and has done research on the phenomenological movement. After receiving his B.A. from the Johannes Sturm College in Strasbourg in 1908 he continued his studies at the University of Göttingen where he was awarded his M.A. in 1914, and at the École Pratique des Hautes Études in Paris (Diplômé, 1923). The University of Strasbourg granted him the M.Th. in 1925 and the D.D. in 1937. Joining the

faculty of Protestant theology at the University of Strasbourg, he was lecturer from 1926-1937, professor from 1938 until he retired in 1956 with the title of honorary professor. He was a member of the high council of the University until 1956 and is at present vice-president of the Société Académique du Bas-Rhin. His writings include *Phénoménologie et Philosophie religieuse* (1925), *Le Royaume de Dieu selon Jésus et l'Apôtre Paul* (2nd ed. 1959), *A Good and a Bad Government according to the NT* (1954), and commentaries on the Greek text of 1 Corinthians (2nd ed. 1959), of Hebrews (1954) and of 2 Corinthians (1958). He has contributed to *RevHistPhilRel* of which he is co-editor, *Études Théologiques* and *Philosophy and Phenomenological Research*.

MUSSNER—Prof. Dr. Franz Mussner is professor of NT exegesis in the Theological Faculty of Trier. He was born Jan. 31, 1916, in Edlham, Upper Bavaria, Germany, and studied at the Colleges of Philosophy and Theology in Passau and Eichstätt before attending the University of Munich where he received his D. Theol. in 1950. He was awarded the S. S. L. by the Biblical Institute in Rome in 1952 and his *Habilitation* in Munich the same year. He held the position of lecturer at the University of Munich in 1952 before assuming his present position at Trier in 1953. Among the journals to which he has contributed are *TrierTheolZeit*, *Biblica*, *Liturgisches Jahrbuch*, *Katechetische Blätter*, and *BibZeit*. He is also a contributor to *Lexikon für Theologie und Kirche* and *Spanisches Bibellexikon*. His published works include *ZÖE. Die Anschauung vom "Leben" im vierten Evangelium unter Berücksichtigung der Johannesbriefe* (1952), *Christus das All und die Kirche* (1955), *Was lehrt Jesus über das Ende der Welt? Ein Auslegung von Mk 13* (1958), and *Leitfaden zur Katholischen Schulbibel (Neutest. Teil)* (1958). He has two works in preparation: *Die Gleichnisse Jesu, ausgelegt für Predigt und Katechese* and *Kommentar zum Jakobusbrief*.

SCHÜRMAN—Prof. Dr. Heinz Schürmann was born Jan. 18, 1913, at Bochum, Westphalia, Germany, and attended the Academy of Philosophy and Theology in Paderborn and the University of Tübingen from 1932 to 1938. He held the position of Prefect at the Archdiocesan Theological Seminary in Paderborn from 1946 to 1950 when he received his D. Theol. from the University of Münster. He then continued his studies at the Pontifical Biblical Institute in Rome, and in 1952 was appointed lecturer at the University of Münster where he taught until 1953. In that year he became professor of NT exegesis at the newly-established regional seminary at Erfurt, the *Studium* of Philosophy and Theology. From 1943 to 1957 he published three works on Luke's account of the Last Supper, based on critical sources, and in 1957 a commentary on the Lord's Prayer. He has contributed articles to *Biblica*, *ZeitKathTheol*, *MünchTheolZeit*, *BibZeit*, *NTStud* and others. At the present time he is co-editor of *Erfurter Theologische Studien* and *Erfurter Theologische Schriften*.

BOOK NOTICES

INTRODUCTION

P. AUVRAY, P. POULAIN, A. BLAISE, *Sacred Languages*, trans. J. Tester, The Twentieth Century Encyclopedia of Catholicism, 116 (New York: Hawthorn, 1960, \$2.95), 173 pp.

In a series of essays intended to bring the elements of biblical philology to those untrained in its intricacies, the three authors of this volume investigate the languages of the Bible. Auvray discusses the structure, style and literature of Hebrew and then compares Aramaic language and literature with Hebrew. Poulain shows the place of Koine Greek in the ancient world, its peculiarities of style, genre, etc., in OT, NT and early Church. Blaise treats the origin and development of Christian Latin, its use in the liturgy and some of its chief characteristics. The book concludes with a bibliography for each of its three sections.

BAKER'S DICTIONARY OF THEOLOGY, E. F. Harrison, Editor-in-Chief; G. W. Bromily, Associate Editor; C. F. H. Henry, Consulting Editor (Grand Rapids, Mich.: Baker Book House, 1960, \$8.95), 566 pp.

Under the editorship of two professors from Fuller Theological Seminary and of the Editor of *ChristToday*, 138 contributors from America and abroad have collaborated in the production of this comprehensive dictionary. The 874 articles, varying in length from a few lines to 19 columns, "are framed with a view to acquainting the reader with the tension points in theological discussion today in addition to providing a positive exposition of the biblical content in each case." Though the style is popular, biblical entries refer to Hebrew or Greek words; there are numerous cross-references and references to standard works and journals.

La Bible aujourd'hui. Bibliographie biblique 1959 (Paris: Ligue catholique de l'Évangile, 1960, 2.50 NF), 51 pp.

This select, critical bibliography, the first of a projected series, lists many recent French publications, both popular and technical. Its mimeographed pages include, under ten general headings, works that might be of interest to the Catholic reader, along with necessary bibliographical data (except prices), and critical evaluations of many entries.

C. CHARLIER, *Der Christ und die Bibel*, trans. B. Mönchen (Heidelberg: F. H. Kerle, 1959, DM 14.50), 316 pp.

A new German translation of C's very popular work, *La lecture chrétienne de la Bible*, based on the fourth French edition and containing completely revised bibliographical data for German readers. [Cf. *NTA* 3 (1, '58) p. 113.]

F. W. DANKER, *Multipurpose Tools for Bible Study* (St. Louis: Concordia Publishing House, 1960, \$3.75), xviii and 289 pp.

According to its author, NT professor at Concordia Theological Seminary, St. Louis, this volume "is designed to introduce the seminary student and the pastor to the principal tools for Bible interpretation." Some of its chapters first appeared as articles in *ConcTheolMon* (1958-59). It provides an up-to-date introduction to the OT and NT texts and the many tools (in all languages) now available for the study of them. Critical evaluations and hints

for study and research are abundant. Such allied fields as Judaica, archaeology and the Qumran scrolls are also treated.

L. H. DEWOLF, *The Enduring Message of the Bible* (New York: Harper, 1960, \$2.75), 128 pp.

Through this personal record of what he believes God has disclosed to him through the Bible, the author, professor of systematic theology at the Boston University School of Theology, hopes to lead his lay readers to study the Scriptures with new insight. The volume presents an introduction to each book of the Bible, with occasional reflections on its historical setting and purpose.

Dictionnaire de la Bible, Supplément, ed. L. Pirot, A. Robert, H. Cazelles, Fascicule XXXIV. *Palestine—Parenté* (Paris: Letouzey et Ané, 1960, 20 NF), cols. 1025-1280.

This latest fascicle of *DBS* contains a continuation of the article on Palestine (stratigraphy, climate, ecology, anthropology, etc.) and subsequent significant articles on Palmyra (36 cols.), Biblical Papyri (discussion and analytical listing of NT papyri P1 through P72), Easter (28 cols. concerning origins, OT, Qumran, NT), Parable (literary form, Synoptics, John), Paradise (ancients' ideas, eschatology, NT views), Paralipomenon (40 cols.) and Kinship (19 cols., to be concluded in the next fascicle) and several very brief articles on other subjects. The customary bibliography accompanies each article.

C. H. DODD, *The Bible To-Day* (New York: Cambridge University Press, 1960, paper \$1.45), ix and 168 pp.

Originally published in 1946 and since reprinted several times, this first paperback edition of D's classic treatise on the Bible is published simultaneously in England and the U.S. It represents a series of "open lectures" given at Cambridge in 1945 to explain the contemporary importance and significance of the Bible.

Guide to the Bible, Vol. I, ed. A. Robert and A. Tricot, trans. E. P. Arbez, S.S., and M. R. P. McGuire (2nd ed.; New York: Desclée, 1960, \$8.00), xxvi and 812 pp.

The translation is based upon the revised third French edition which contained several additions, particularly a new chapter on inspiration from the pen of P. Benoit, O.P. In the English edition, Fr. Arbez, Msgr. Skehan and Prof. McGuire have added some new sections and appendixes, and the bibliography has been enriched by many English titles, especially of articles in *CathBibQuart* and *TheolStud*.

Lexikon zur Bibel, ed. F. Rienecker (Wuppertal: Brockhaus Verlag, 1959).

Lieferung 1. A-Be (DM 8.80), 128 pp.

Lieferung 2. Be-Ge (DM 8.80), 128 pp.

Lieferung 3. Ge-Je (DM 8.80), 128 pp.

Lieferung 4. Je-Ma (DM 8.80), 128 pp.

In order to facilitate the understanding of the sacred books, the editor has pictured the setting of biblical history, particularly the Holy Land, and described the customs of the chosen people and of the neighboring nations. Drawing upon the rich resources of recent archaeological discoveries, he has selected many fine illustrations which combine to make a very interesting and attractive book. Archaeology predominates over theology, though questions of

dogma are at times treated at some length, and in these cases one perceives a conservative outlook. The articles are usually short and dispense with special bibliographies.

Le Nouveau Testament traduit en français sous la direction de l'École Biblique de Jérusalem (Paris: Éditions du Cerf, 1958, linen 12.00 NF, vinyl 19.50, leather 34.50), 884 pp., 3 maps.

This handy pocket-sized edition reproduces the NT from the larger one-volume edition of the Jerusalem Bible (1956), in essentially the same format, with the same introductions, notes, marginal references and appendixes.

A. PARMELEE, *All the Birds of the Bible. Their Stories, Identification and Meaning* (New York: Harper, 1959, \$4.95), 279 pp., 64 illus.

Miss Parmelee, an amateur ornithologist and religious writer, combines these two fields of interest to produce a survey of the great variety of birds mentioned in the Bible. She offers complete ornithological classifications of many of them, over 300 references to OT and NT birds, and 64 illustrations taken from ancient MSS and modern sources. Many Bible stories are examined for the significance of the references to birds contained in them. The treatment is chronological, with special attention paid to the raven, dove, quail, eagle and vulture.

Petite Bible du peuple chrétien (Paris: Maredsous, 1959, paper 9.60 NF, linen 13.80), 280 pp., 8 illus., map.

A selection of the more beautiful and better known passages of the Bible, this abridged edition aims at giving its readers a taste of Sacred History, its spirit, its ideals, its meaning. Though there are adequate sections on biblical teaching and biblical prayers, the NT excerpts are quite brief.

La Révélation. Écriture, Tradition, Magistère, trans. F. de Lanversin, S.J. (Beyrouth: Imprimerie Catholique, 1959, 75 P.L.), 62 pp.

One of a series of booklets containing translations of ecclesiastical documents relating to the principal tracts of theology, this fascicle presents the major sources for the tract *de Fontibus*: Scripture (canon, inspiration, exegesis), tradition, magisterium, with the major emphasis given to *Pascendi* and *Humani Generis*.

J. B. ROTHERHAM, *The Emphasized New Testament* (Grand Rapids, Mich.: Kregel Publications, 1959, \$3.95), 272 pp.

This revised third edition of *The New Testament Newly Translated and Critically Emphasised* (1872 and 1878) is a literal translation of the Westcott-Hort Greek text, printed in sense-lines with various symbols within the text designed to aid logical analysis and to set forth the text in graphic style with clear differentiation between narrative and speech passages. The references and notes of the original have been augmented, many of the lengthier notes being gathered into an appendix. Meant as a tool for students and preachers, the translation is "designed to set forth the exact meaning, the proper terminology, and the graphic style of the sacred original."

G. RUTENBORN, *The Word Was God. Book by Book Through the Book of Books*, trans. E. E. Foelber (New York: Thomas Nelson, 1959, \$5.00), 228 pp.

Rutenborn, a Lutheran pastor in East Germany, tries through this book to communicate his enthusiasm for the Bible as the most important contemporary

book. Three introductory chapters recommend the Bible as a text book of humanity and discuss its inspiration and revelation. The bulk of the text is a book-by-book introduction and guide through the Bible. A final chapter treats modern German and English translations of the Bible.

L. ALONSO-SCHÖKEL, *El Hombre de hoy ante la Biblia*, Colección Remanso 33 (Barcelona: Juan Flors, 1959), viii and 146 pp.

This series of three lectures by the author, delivered at the Universities of San Sebastian and Madrid, presents a synthetic view of the development of biblical studies since the Reformation, with special emphasis on a balanced understanding and true appreciation of today's approach to the Bible. A-S shows the evils of both fundamentalism and rationalism in biblical exegesis and presents the average man of today with an exposition of the current attitudes on textual criticism and literary genres of the Bible.

H. J. SCHONFIELD, *The Bible Was Right. An Astonishing Examination of the New Testament*, Signet Key Books KD 371 (New York: New American Library, 1959, paper \$.50), 191 pp.

In this popular-styled paperback the author, better known as the translator of *The Authentic New Testament*, places Semitic customs, classical literature and the findings of modern archaeology in juxtaposition with the NT in order to show the general reader that the NT is historically accurate.

Tables générales de l'Ami du Clergé et de l'Ami du Clergé paroissial. Sixième Série. De 1934 à 1950 (Langres: Imprimerie de l' "Ami du Clergé," 1958, fascicles 800 fr., sewn 1000 fr., bound 1600 fr.), 448 and viii pp.

This comprehensive reference tool of *l'Ami* covers seventeen years with great thoroughness. The tables are four: bibliography (alphabetical list of authors, synthetic and alphabetical list of subjects), Acts of the Holy See, non-doctrinal questions, preaching. A supplementary table of references to legal documents covers the years 1921 to 1939 and various legal questions from 1947 to 1950.

The Word of Life. Essays on the Bible (Dublin: M. H. Gill, 1959, 8 s. 6 d.), viii and 123 pp.

This collection of twelve essays, originally published in *The Furrow* during 1957, treats of inspiration, the magisterium, biblical geography, literary genres, the Dead Sea Scrolls, biblical theology, the study and teaching of the Bible, the relations of the Bible to liturgy and piety. The authors, for the most part Irish Scripture scholars and professors, treat of the varied topics with authority, confidence and restraint.

GOSPELS — ACTS

H. W. BARTSCH, *Das historische Problem des Lebens Jesu*, Theologische Existenz Heute 78 (München: Chr. Kaiser Verlag, 1960, DM 2), 31 pp.

In this monograph, an inaugural address at the Göthe University in Frankfurt, to which he has added the position of M. Kähler and an analysis of Mk 1:15, B's object is to state succinctly what can be said of the life, ways and works of Jesus from historical investigation, granting the limitations and relativity of historical judgment. His starting point is the work of the form-critics, and his basic premise is that a clarification of literary and historical connections will further the understanding of the NT testimony as the word of God.

W. F. BECK, *The Christ of the Gospels* (St. Louis: Concordia Publishing House, 1959, \$3.00), ix and 227 pp.

B's translation in the American idiom, aimed at bringing the Gospels to a broader audience, is a chronological harmony of the four Gospels, and owes much to his great experience as a Bible translator.

W. R. F. BROWNING, *The Gospel According to Saint Luke*, Torch Bible Commentaries (New York: Macmillan, 1960, \$3.00), 176 pp.

Following the school of "typological" exegesis advocated by Lightfoot and others, B here comments on Luke for the non-specialist to aid him in grasping the message of the Gospel. The author is Canon Theologian of Blackburn Cathedral and Warden of Whalley Abbey.

R. BULTMANN, *Die Erforschung der synoptischen Evangelien*, 3rd rev. ed., *Aus der Welt der Religion* N.F. 1 (Berlin: Alfred Töpelmann, 1960, DM 4.80), 54 pp.

This concise exposition of form-criticism by one of the originators of the method first appeared in 1925 and was re-edited in 1930. The *Nachtrag* to the present edition contains, in addition to a number of bibliographical remarks, observations on the current interest in the Gospels as literary units rather than in the fragments of tradition, and on the Dead Sea Scrolls and Christian origins.

L. CERFAUX, *Apostle and Apostolate, According to the Gospel of St. Matthew*, trans. D. D. Duggan (New York: Desclée, 1960, \$2.75), vi and 184 pp.

Originally published in Belgium (Desclée) in 1956 as *Discours de mission*, this meditation on Mt 9:35—10:42 ponders the interior life, humility and sanctity that should characterize the apostle. It vividly stresses interior silence as a mark of modern apostolic spirituality, with many illustrations from the lives of Francis of Assisi, the Curé of Ars and Benedict Labre.

C. E. B. CRANFIELD, *The Gospel According to St. Mark*, The Cambridge Greek Testament Commentary (New York: Cambridge University Press, 1960, \$7.50), xvi and 480 pp.

In this second volume of the Cambridge Greek Testament Commentary, under the general editorship of C. F. D. Moule [cf. §§ 3-286r—287r], C. E. B. Cranfield presents a very detailed commentary on the text of Mark, based on the Kilpatrick-Nestle edition. In his introduction, the author briefly considers the authorship, character and theology of the Gospel and adds a note by J. N. Sanders on textual criticism.

The Daily Study Bible, ed. W. Barclay (Philadelphia, Pa.: Westminster Press, each vol. \$2.50).

The Gospel of Matthew, Volume 1 (Chapters 1 to 10) (2nd ed., 1958), xxvi and 412 pp.

The Gospel of Matthew, Volume 2 (Chapters 11 to 28) (2nd ed., 1958), xii and 417 pp.

The Letters to the Galatians and Ephesians (2nd ed., 1958), xx and 219 pp.

The Letters to the Philippians, Colossians and Thessalonians (2nd ed., 1959), xiv and 253 pp.

Now brought to the American public in a sturdily-bound, pocket-sized edition, this series of NT translations and commentaries by the skilled Scottish Bible expositor has already met with great success in his own country. The

chapters in each volume are arranged for day-to-day reading and study, each presenting B's own translation and then his commentary. In his own words, B's aim is "to make the results of modern scholarship available to the non-technical reader in a form that it does not require a theological education to understand; and then to seek to make the teachings of the New Testament books relevant to life and work today."

J. DUPONT, *Mariage et divorce dans l'Évangile. Matthieu 19, 3-12 et parallèles* (Bruges: Abbaye de Sainte-André, Desclée de Brouwer, 1959, 150 Bel. fr.), 239 pp.

The experience of teaching the Gospels and answering queries about the divorce clauses in Matthew has led the noted Benedictine NT scholar to set down his interpretation of the problem in a detailed exegesis of Mt 19 and its parallels. Confronting the many new interpretations of the passage, Dom Dupont restates the "classical" solution and gives it new vigor by explaining "repudiation" as merely external separation. The marriage bond remains even in the exceptive case mentioned by Matthew; a husband who has repudiated an unfaithful wife and can no longer remarry is included among those "who have made themselves eunuchs in view of the kingdom of heaven."

Introduzione alla Bibbia. Corso Sistematico di Studi Biblici. IV: I Vangeli, ed. L. Moraldi, I.M.C., and S. Lyonnet, S.J. (Turin: Marietti, 1959), 572 pp.

Intended for priests and the educated laity, the present volume fittingly fulfills the purpose of the series. It provides a brief discussion of present problems, offers a solution and has a rather complete bibliography. As one can observe from a study of the Annunciation pericope, the authors usually favor conservative Catholic positions. Although mostly devoted to introduction, the volume contains the exegesis of selected important passages.

G. C. LUCK, *Luke: The Gospel of the Son of Man*, Colportage Library No. 396 (Chicago: Moody Press, 1960), 128 pp.

This brief paperback introduces Luke's Gospel to the lay reader, pointing out how Luke emphasizes the humanity of Christ. After a brief chapter of orientation, L traces the historical events as narrated in the third Gospel.

W. LÜTHI, *Les Actes des Apôtres*, trans. E. Marion (Geneva: Labor et Fides, 1959), 296 pp.

Originally published in 1958 at Basel (Fr. Reinhard Verlag) as *Die Apostelgeschichte*, L's work is now translated for the Labor et Fides collection of biblical commentaries. It reproduces his personal reflections on Acts as offered to a parish study group from 1955 through 1958, concentrating on a triple theme: the primitive Church, the Jews, the Occident. L presents the text and his commentary under four major divisions: Jerusalem (Acts 1-7), Antioch (8-15:36), Ephesus (15:36-20), Rome (21-28).

C. M. MARTINI, S.J., *Il problema storico della Risurrezione negli studi recenti*, Analecta Gregoriana Vol. 104, Series Facultatis Theologicae B (32) (Rome: Libreria Editrice dell'Università Gregoriana, 1959, \$2.75), xii and 174 pp.

The vast literature on the Resurrection and its problems is reflected in this dissertation presented at the Gregorian University in Rome. M presents an analytical survey of the methods and conclusions of recent study of the Resurrection, principally since World War II. His work thus complements that of P. de Haes (*La Résurrection de Jésus dans l'apologétique des cinquante dernières années*, 1953). The study is in no way restricted to Catholic

scholarship; it is, however, confined to the interpretation of the NT data. A very comprehensive bibliography is included.

E. NEUHÄUSLER, *Der heilige Weg. Biblische Betrachtungen über den Passionsbericht der Evangelien* (Düsseldorf: Patmos-Verlag, 1959, DM 7.80), 132 pp.

This series of twenty biblical meditations on the Passion, from the pen of the Professor of NT at Dilligen, draws much of its inspiration from the Pauline and early patristic writings. Each chapter is divided into three parts: the text and commentary, a meditative consideration, a prayer of intercession and petition.

Les Quatre Évangiles à l'usage du peuple chrétien (Paris: Éditions du Cerf, 1960, paper 1.80 NF), 384 pp., 2 maps.

This pocket-sized translation of the Gospels, taken from the one-volume edition of the Jerusalem NT, and incorporating a number of analytical tables (Sunday and Feast-Day Gospels, the parables, the miracles), is aimed at an easier and more complete use of the NT by the laity. The longest of the tables lists a series of texts arranged for catechetical instruction at any level.

F. REHKOPF, *Die lukanische Sonderquelle. Ihr Umfang und Sprachgebrauch*, Wissenschaftliche Untersuchungen zum Neuen Testament 5 (Tübingen: Mohr-Siebeck, 1959, DM 14.50), viii and 106 pp.

This detailed work of source-criticism continues the method and confirms the conclusions of H. Schürmann in his study of the Lukan account of the Last Supper. In the first part of the book R analyzes two pericopes, the announcement of the betrayal (Lk 22:21-23) and the arrest of Jesus (22:47-53), and concludes that in his account of the Passion Luke used a *Sonderbericht* as his chief source and enlarged it with Markan material. The second part of the book presents an analytical listing of the "pre-Lukan" linguistic usages in the Gospel which confirms the harmony of the Passion account with the special source used by Luke.

H. E. TÖDT, *Der Menschensohn in der synoptischen Überlieferung* (Gütersloh: Gerd Mohn, 1959, DM 9.80), 331 pp.

From a very comprehensive examination of the Synoptic material the author concludes that Jesus did not apply to Himself the title Son of Man, but spoke of one who was to come and to bring salvation. After the Crucifixion and the Easter experiences, His followers interpreted the sayings Christologically: Jesus Himself was the Son of Man. The thesis admittedly goes counter to the views of many exegetes. In the excursuses are discussions of the views of E. Sjöberg, J. Wellhausen, O. Cullmann and P. Vielhauer.

The Tyndale New Testament Commentaries, ed. R. V. G. Tasker (Grand Rapids, Mich.: Eerdmans).

4. R. V. G. Tasker, *The Gospel According to St. John* (1960, \$3.00), 237 pp.

11. R. P. Martin, *The Epistle of Paul to the Philippians* (1959, \$3.00), 186 pp.

12. H. M. Carson, *The Epistles of Paul to the Colossians and to Philemon* (1960, \$2.00), 112 pp.

These three volumes continue the project of providing the American reader with a NT commentary, based on the AV, that is primarily exegetical and only secondarily homiletic. Tasker, professor of NT exegesis in the University of London and general editor of the series, divides the Fourth Gospel into

sections and comments on each section as a whole. Martin, lecturer in Dogmatic Theology at the London Bible College, and Carson, Vicar of St. Paul's Church, Cambridge, each comment on the Epistles verse by verse. Their work aims to offer "a concise, workable tool for laymen, teachers and ministers."

L. D. WEATHERHEAD, *The Manner of the Resurrection in the Light of Modern Science and Psychological Research* (New York—Nashville, Tenn.: Abingdon Press, 1959, \$1.00), 92 pp.

Well-versed in the field of psychology and religion, the minister of London's City Temple, in this slender pocket-book, defends the Resurrection as a miraculous apparition. Basing his personal speculative views on recent psychological research, he proposes several possible ways for the reader to understand the fact of the Resurrection.

F. ZEHRER, *Einführung in die synoptischen Evangelien* (Klosterneuburger bei Wien: Klosterneuburger Bibelapostolat, 1959), xxviii and 189 pp.

As the first of several volumes to be devoted to the Synoptic Gospels, the author has composed this *Einführung*, which differs from an *Einleitung* in two ways. Matters which are less directly connected with the understanding of the text are either omitted or treated briefly; other topics are discussed at greater length, e.g., the relation of the various Gospels to one another. The work grew out of the author's class lectures, but is intended for a wider audience. A forty-four page appendix is devoted to recent studies on the Synoptic Question.

EPISTLES — APOCALYPSE

C. C. Cox, *Apocalyptic Commentary. An Exposition on the Book of Revelation* (Cleveland, Tenn.: Pathway Press, 1959, \$3.95), 351 pp. and map.

An ordained minister for twenty-seven years, a member of the Supreme Council of the Church of God, the author has from the beginning had a deep interest in the prophetic Scriptures. In the present volume, by means of a simple running commentary, he wishes to set forth the spiritual teaching of the book and to provide an efficient handbook for lecture discourses.

C. H. DODD, *The Epistle of Paul to the Romans*, Fontana Books 340R (London: Collins, 1959, paper 2 s. 6 d.), 256 pp.

First published in 1932 and since become a classic, this scholarly commentary is now made more available to the public in pocket-book format.

A. ELTVICK, *The Hero from Tarsus* (New York: Vantage Press, 1959, \$2.00), 65 pp.

This brief study of the character and personality of Paul, based largely on Acts, is the result of E's protracted study of Paul in preparation for a seminary oration. Quoting at length from the Pauline writings and Acts, E presents Paul as a man of action, of magnetism and especially of faith. The author is a Methodist minister in Washington.

E. F. HALLOCK AND G. YARBROUGH, *Philippians*, Alpha Omega Series (Nashville, Tenn.: Broadman Press, 1959, \$.50), 32 pp.

This pamphlet, one of a series produced by the Student Department of the Sunday School Board of the Southern Baptist Convention, is a discussion outline in question form of Philippians, intended for group study sessions.

O. M. HAYWARD, *The Story of the Revelation* (Cambridge, Md.: Revelation Press, 1959, \$4.95), xii and 363 pp.

This commentary on Revelation by a medical doctor and lay leader of the Seventh Day Adventist Church seeks to prepare its readers for the imminent sounding of the seventh trumpet of woe and to serve as a guide to the hereafter.

James—Jude, *The Great Texts of the Bible*, ed. J. Hastings, Vol. 19 (new ed.; Grand Rapids, Mich.: Eerdmans, 1959, \$4.00), vi and 433 pp.

This classic twenty-volume homiletical reference work, now republished by Eerdmans, offers the preacher an exhaustive analysis of the major themes and pivotal texts of the Bible. In volume 19, Hastings discusses the most frequently employed texts in the Epistles of James, Peter, John and Jude, and, as in his other volumes of the set, he adduces innumerable bits of illustrative prose, poetry, anecdote, etc., pertinent to the text.

C. D. MORRISON, *The Powers That Be. Earthly Rulers and Demonic Powers in Romans 13.1-7*, Studies in Biblical Theology No. 29 (Naperville, Ill.: Allenson, 1960, \$2.25), 144 pp.

This monograph, by the Associate Professor of NT at McCormick Theological Seminary, Chicago, approaches anew the problem of reconciling Paul's teaching in Rom 13:1-7 with the relationship of the early Church to the state and indeed with the rest of Paul's doctrine. M first sketches the history of recent interpretation of the passage, setting forth the "theological" argument and the objections raised against it. Then on exegetical grounds he seeks to solve the problem through an understanding of the passage as what Paul is *communicating*, not merely *imparting*, to his readers. This leads to a new appreciation of *exousiai* and the civil authorities.

The New International Commentary on the New Testament, ed. N. B. Stonehouse (Grand Rapids, Mich.: Eerdmans).

J. Murray, *The Epistle to the Romans. Volume 1, Chapters 1 to 8* (1959, \$5.00), xxv and 408 pp.

L. MORRIS, *The First and Second Epistles to the Thessalonians* (1959, \$4.00), 274 pp.

These two new volumes of the Eerdmans' International Commentary combine sound scholarship and erudition with reverent treatment of the word of God, thus serving exegete and pastor alike. Murray's extensive treatment of the first half of Romans profits greatly from his previous studies on original sin. He concludes with four appendixes, one discussing the OT and NT notions of justification and another entitled "Karl Barth on Romans 5." Morris, Vice-Principal of Ridley College, Melbourne, and author of two commentaries (Thessalonians and 1 Corinthians) in the Tyndale NT series, treats Thessalonians here in a straightforward and traditional manner, with constant attention to contemporary literature on the two Epistles.

M. PLANQUE, S.J., *Introduction à l'Apocalypse de Saint Jean: Pages choisies et commentées* (Paris: Alsatia, 1959, paper 8.80 NF, cloth 11.50), 120 pp., 12 color-plates.

With an adolescent audience in mind, P has chosen and commented on selected texts from the Apocalypse, pointing up the symbolic elements and avoiding unnecessary technicalities. His explanations of the text are illustrated with a number of colorful semi-abstract drawings, appealing to a youthful imagination, but not inconsonant with the text. He presents his work as an

attractive book for youngsters, a pedagogical aid for catechists and a primer of the Apocalypse for adults that is neither academic nor infantile.

K. PRÜMM, S.J., *Die Botschaft des Römerbriefes. Ihr Aufbau und Gegenwartswert* (Freiburg—New York: Herder, 1960, \$3.75), 239 pp.

This work, by the author of *Religionsgeschichtliches Handbuch für den Raum der altchristlichen Umwelt* (1943, 1953), professor at the Pontifical Biblical Institute in Rome, is not a commentary on Romans, but a systematic study of the major themes of the Epistle. The supposed difficulty of this Epistle has often led the faithful and preachers alike to shy away from it. P seeks to re-present Paul's theology of the redemption in the Apostle's terms and to highlight its enduring significance.

K. STAAB, *Die Thessalonicherbriefe, Die Gefangenschaftsbriege*; J. FREUNDORFER, *Die Pastoralbriefe*, Regensburger Neues Testament Vol. 7 (Paulusbriefe II) (3rd revised ed.; Regensburg: Pustet, 1959, paper DM 12, cloth 14), 314 pp.

The revision of the Pastorals has been slight, but six new excursuses have been added to Thessalonians and several items have been changed. Among the interpretations of K. Staab one may note that by a different phrasing of 1 Thes 4:15 he removes from the verse any affirmation of an imminent parousia; also the power which restrains Satan is that of God (2 Thes 2:6).

R. SUMMERS, *Ephesians: Pattern for Christian Living* (Nashville, Tenn.: Broadman Press, 1960, \$3.00), xii and 156 pp.

In this devotional commentary on Ephesians, S sees the Epistle as a "road-map" for Christian conduct. He is professor of NT at Southern Seminary in Louisville, Ky.

BIBLICAL THEOLOGY

D. G. BARNHOUSE, *God's Grace*, Exposition of Bible Doctrines Taking the Epistle to the Romans as a Point of Departure, Vol. 5: Romans 5:12-21 (Grand Rapids, Mich.: Eerdmans, 1959, \$3.50), 185 pp.

Fifth in his series of doctrinal studies based on Romans, B's latest volume limits itself to the ten Pauline verses on Adam and Christ. The commentary investigates at length both the immediate context of each verse and its relation to many other points of Christian belief. The author is a popular radio and television preacher and editor of *Eternity* magazine.

K. BARTH, *God, Grace and Gospel*, trans. J. S. McNab, Scottish Journal of Theology Occasional Papers No. 8 (Edinburgh—London: Oliver and Boyd, 1959, 8 s. 6 d.), 74 pp.

A slim volume containing translations of three of B's principal smaller works: *Gospel and Law*, first written in 1935 and reprinted in 1956; *The Humanity of God*, a lecture delivered at Arau in 1956; and *Evangelical Theology in the Nineteenth Century*, an address delivered in 1957 at Hanover.

É. BEAUCAMP, *La Bible et le sens religieux de l'univers*, Lectio Divina 25 (Paris: Éditions du Cerf, 1959, 930 fr.), 222 pp.

B has gathered and reworked several of his previously published articles, presenting them here in a unified study of what the material universe meant in the religious life of the Israelites. In the light of the covenant, material reality is seen as a form of history inextricably woven into the context of

election and covenant. NT thought figures only slightly in B's survey and analysis.

T. R. CLARK, *Saved by His Life. A Study of the New Testament Doctrine of Reconciliation and Salvation* (New York: Macmillan, 1959, \$4.50), xvi and 220 pp.

In this plea for a re-evaluation of the doctrine of atonement, the author, Associate Professor of Theology at New Orleans Baptist Theological Seminary, urges a more penetrating analysis of the Cross-Resurrection relation and also of the place of the Holy Spirit in that relation.

Calwer Hefte zur Förderung biblischen Glaubens und christlichen Lebens, ed. T. Schlatter (Stuttgart: Calwer Verlag).

3. W. Geisser, *Ist der Gott des Alten Testaments der Vater Jesu Christi?* (1956, DM 1.20), 32 pp.
9. E. Stauffer, *Jesus und die Wüstengemeinde am Toten Meer*, 2nd ed. (1960, DM 1.40), 32 pp.
17. J. Fichtner, *Die Bibel Behält Recht. Ein Wort zu Kellers Buch ". . . und die Bibel hat doch recht"* (1958, DM 2.20), 40 pp.
23. W. Eiss, *Qumran und die Anfänge der christlichen Gemeinde* (1959, DM 1.40), 24 pp.
27. J. Jeremias, *Die Bergpredigt* (1959, DM 1.60), 32 pp.
32. J. Jeremias, *Das Problem des Historischen Jesus* (1960, DM 1.40), 24 pp.

These little booklets are excellent examples of scholarly popularization, and the titles indicate that the subjects treated are of present-day interest. Brief notes and a selected bibliography point the way for further study in each case.

C. T. CRAIG, *The One Church: In the Light of the New Testament* (New York—Nashville, Tenn.: Abingdon-Cokesbury Press, 1951, \$2.00), 155 pp.

Long experience with the Ecumenical Movement and personal activity at WCC meetings prompted C to submit the goal of Christian unity to closer scrutiny. He analyzes the divisions in the Church today, compares many current doctrines and practices with those of the apostolic Church, discourages exclusivism and radical independency and urges candor and faith in striving for a more vital and lasting unity.

R. DAVIDSON, *The Bible Speaks* (New York: Crowell, 1959, \$3.95), 258 pp.

Davidson, lecturer in Biblical Study at the University of Aberdeen, treats here the great themes of the Bible in an effort to guide the reader to a better understanding of them and thus make both OT and NT more meaningful to him. In outlining the broad sweep of the Bible's message, D discusses God, salvation, redemption, sin, judgment, grace, etc. The book was a selection of the Religious Book Club.

Existence and Faith. Shorter Writings of Rudolf Bultmann, selected, translated and introduced by S. M. Ogden, Living Age Books LA29 (New York: Meridian Books, 1960, paper \$1.45, cloth \$4.00), 320 pp.

In selecting these twenty essays and publishing them in their first English translation, Ogden has compiled a representative collection of B's shorter works. The arrangement is chronological, almost half of the works dating from the 1930's. Notes and a select bibliography of works by and about B complete this handy volume.

G. EVERY, *The Baptismal Sacrifice*, Studies in Ministry and Worship 14 (London: SCM Press; Naperville, Ill.: Allenson, 1959, \$2.00), 112 pp.

The author investigates problems raised by the discovery that baptism and the Eucharist are two parts of the same mystery. On the practical level, he remains critical of rigorism in regard to "indiscriminate Baptism."

J. DE FRAINE, S.J., *Adam et son lignage. Études sur la notion de "personnalité corporative" dans la Bible*, Museum Lessianum, Section Biblique No. 2 (Bruges: Desclée de Brouwer, 1959, 180 Bel. fr.), 318 pp.

In an effort to accept the Bible for what it is, Semitic and not Greek or "rational," F here investigates the Semitic notion of a "corporate personality" in the Bible (principally in the OT), as it is found in the Semitic concepts of paternity, personal influence for good or evil, ancestry, tribal unity, group identity, etc. He applies this idea of group solidarity to the major concepts of King, Prophet, Servant of Yahweh, Son of Man and especially Adam. He sees its fulfillment in the Mystical Body. The text is fully documented and indexed.

A. GELIN, ET AL., *Son and Saviour. The Divinity of Jesus Christ in the Scriptures. A Symposium*, trans. A. Wheaton (Baltimore, Md.: Helicon, 1960, \$2.95), 151 pp.

The five articles of this symposium are translated from *Lumière et Vie*, where they appeared in April, 1953, under the title "Jésus, le Fils de Dieu." A. Gelin treats of the OT Messianic expectation. The next four chapters investigate Christ's divinity in the Apostolic Church (J. Schmitt), the Synoptic Gospels (P. Benoit), St. Paul (M.-E. Boismard) and St. John (D. Mollat). The whole is an attempt to reconstruct the experience of the apostles when faced with the fact that Jesus is God.

F.-M. LEMOINE AND C. NOVEL, *Christus unser Erlöser. Alttestamentliche Verheissung und neutestamentliche Erfüllung*, Die Welt der Bibel 7, trans. A. Baum (Düsseldorf: Patmos-Verlag, 1959, DM 4.80), 104 pp.

The French original of this little book appeared in two fascicles of the "Évangile" series under the titles *Le Christ notre Rédempteur* and *Le Christ notre Ransom*. These makes up a study of the concepts of "savior" and "ransom" which traces their theological development from the OT through the various books of the NT. A useful index offers a systematic set of OT and NT references for the Hebrew and Greek vocabularies of salvation.

S. V. McCASLAND, *The Religion of the Bible* (New York: Crowell, 1960, \$5.95, textbook ed. \$4.50), vi and 346 pp., 9 maps.

In preparing this survey study of the Bible for college students, McCasland, currently Professor of Religion at the University of Virginia, has tried to avoid any sectarian stand and thus help students to attain a faith of their own through an understanding of biblical religion. The order of the work follows that of the Bible for the most part, and there are short bibliographical leads after each chapter, plus a concluding bibliography and index.

F. MALMBERG, *Über den Gottmenschen, Quaestiones Disputatae 9* (Freiburg—New York: Herder, 1960, paper \$2.00), 122 pp.

The present *Quaestio Disputata* treats a few of the core problems in Christology: Christ's motive for becoming man, the theological understanding of the hypostatic union, the grace of Christ, the human consciousness and freedom of Christ, without any attempt at presenting a complete course. M

presumes the historico-theological developments and accents a more speculative probing.

H. MENTZ, *Taufe und Kirche in ihrem ursprünglichen Zusammenhang*, Beiträge zur evangelischen Theologie Band 29 (München: Chr. Kaiser Verlag, 1960, DM 8), 112 pp.

It is unquestionable that baptism and the Church belonged together from the beginning. Whence it is clear that a correct understanding of the one is indispensable for the correct understanding of the other. A discussion of this relationship is used to enlighten the origin, meaning and necessity of baptism.

G. MIEGGE, *Gospel and Myth in the Thought of Rudolf Bultmann*, trans. S. Neill (Richmond, Va.: John Knox Press, 1960, \$4.00), viii and 152 pp.

The French translation of the original Italian work (1956) by Prof. Miegge of the Waldensian Theological Seminary in Rome has been announced here previously [cf. *NTA* 3 (1, '58) p. 114; also §§ 4-882r—883r]. The present English version is unchanged. M's presentation and critique of Bultmannian demythologizing of the Gospels has already established its position in the continuing discussion.

C. H. MOEHLMAN, *How Jesus Became God. An Historical Study of the Life of Jesus to the Age of Constantine* (New York: Philosophical Library, 1960, \$4.75), 206 pp.

This popular historical and exegetical study traces the life of Jesus and the development of Christology in the early Church down through the early patristic and conciliar age. Its thesis is that the early Church, under a variety of external influences, transformed the historical Jesus into the Son of God. Eight appendixes supplement the text on a wide range of points, from historical outlines to modern controversies.

R. H. MOUNCE, *The Essential Nature of New Testament Preaching* (Grand Rapids, Mich.: Eerdmans, 1960, \$3.50), 168 pp.

This is a study of the NT kerygma which ranges from the role of the herald in the ancient world to the implications of the Christ-event in the theology of the various NT authors. The author is indebted to Dodd among others but, as A. M. Hunter points out in his foreword, he differs from Dodd in many important respects. A final chapter discusses the application of the kerygma to modern preaching. Dr. Mounce is Chairman of the Department of Christianity at Bethel College, St. Paul, Minnesota.

R. S. PAUL, *The Atonement and the Sacraments. The Relation of the Atonement to the Sacraments of Baptism and the Lord's Supper* (New York—Nashville, Tenn.: Abingdon Press, 1960, \$6.50), 396 pp.

Beginning with a study of the evolution of the term "atonement," Dr. Paul traces the history of this concept from the early patristic period to the present day. This leads to a consideration of the nature of baptism and the Eucharist and a constructive theory of the sacraments as a potential source of unity in the modern Church.

H. SCHUMACHER, *Das biblische Zeugnis von der Versöhnung des Alls. Eine Untersuchung der wesentlichen Schriftworte und Einwände, mit eingehenden Literaturvergleichen* (Stuttgart: Paulus-Verlag Karl Geyer, 1959, DM 12), 270 pp.

This volume contains an exposition and defense of the doctrine of the uni-

versal atonement and universal salvation. The author first discusses his method: his arguments rest exclusively on biblical exegesis. He then examines the texts and sets forth the doctrine. A third part discusses the objections raised against it, chiefly those inspired by biblical texts. Finally, there is an anthology of writings of other authors on various phases of the question.

C. SPICQ, O.P., *Ce que Jésus doit à sa Mère selon la théologie biblique et d'après les théologiens médiévaux*, Conférence Albert-le-Grand 1959 (Montréal: Institut d'Études Médiévales; Paris: Vrin, 1959, \$1.25), 55 pp.

A thoroughly documented study of the Gospel texts and the insights of medieval theologians shows the importance of Mary in forming Christ's humanity, both physically and psychologically.

F. STIER, *Geschichte Gottes mit dem Menschen. Dargestellt an Berichten des Alten und Neuen Testaments*, Die Welt der Bibel 6 (Düsseldorf: Patmos-Verlag, 1959, DM 4.80), 134 pp.

Building his narrative about numerous citations from the Bible, S tells the story of God's intervention in human history. After briefly discussing the beginnings in Genesis, he turns to the history of the people of God from Abraham to the return from the Exile. The NT section of the book is limited to an account of the conflict of Jesus' life from the Galilean ministry through the Resurrection. A brief bibliography is included.

R. E. O. WHITE, *The Biblical Doctrine of Initiation. A Theology of Baptism and Evangelism* (Grand Rapids, Mich.: Eerdmans, 1960, \$6.00), 392 pp.

The author proposes to survey and appraise important work done on the subject of baptism. Special attention is paid to the newer studies of the pre-literary Christian period and the varied lines of development of baptism to which the four Gospels witness.

H. WILDBERGER, *Jahwes Eigentumsvolk*, Abhandlungen zur Theologie des Alten und Neuen Testaments 37 (Zürich: Zwingli Verlag, 1960, 19.50 Sw. fr.), 126 pp.

The knowledge of being God's chosen people is at the core of Jewish faith. W investigates the election accounts and shows that the expression "Yahweh's own people" can be traced back beyond the kingly era, in the Psalms, in the prophets, and in Deuteronomic literature in some form or other. He places the original *Sitz im Leben* of these election thoughts in a religious celebration at the sanctuary of Gilgal, then shows the central importance of this election tradition for OT theology.

G. E. WRIGHT, *The Rule of God. Essays in Biblical Theology* (Garden City, N. Y.: Doubleday, 1960, \$2.95), x and 133 pp.

Dr. Wright, Parkman Professor of Divinity at Harvard Divinity School, is the author of many works of OT archaeology and theology. The seven essays in this book have been presented as lectures in a number of institutions. They deal with the biblical concepts of God, man, society, faith, the Holy Spirit, the virtues, etc. For the most part the essays take the form of an exposition of an OT passage, but often the NT doctrine is discussed or alluded to, for the author insists that the OT provides the most essential background for the understanding of NT theology.

THE WORLD OF THE NEW TESTAMENT

B. ALTANER, *Patrology*, trans. H. C. Graef (New York: Herder and Herder, 1960, \$10.00), xxiv and 660 pp.

This translation is based on the fifth German edition of a work that has been a standard handbook of patrology for over two decades. Further corrections and additions were made for this English edition. In addition to concise factual presentations of the Fathers and patristic works, the volume contains *passim* a vast bibliography. Students of the NT should find its treatment of the NT apocrypha, the Apostolic Fathers, etc., a useful complement for their work.

Begegnung der Christen. Studien evangelischer und katholischer Theologen, ed. M. Roesle and O. Cullmann (Stuttgart: Evangelisches Verlagswerk; Frankfurt am Main: Verlag Josef Knecht, 1959, DM 28), 696 pp.

In honor of the seventieth birthday of the well-known exegete O. Karrer and in accord with his interconfessional interests, scholars have contributed essays on the crucial problems which divide Protestants and Catholics. Among the chapters of special interest for the NT are: "Jesus und die Kirche" (E. Fincke, A. Vögtle); "Die Einheit der Kirche im Neuen Testament" (P. A. van Stempvoort, H. Schlier); "Schrift und Tradition" (E. Kinder, J. R. Geiselmann); "Geistliches Amt und Gemeinde" (G. Hoffmann, M. Löhrer); "Rechtfertigung und Heiligung" (A. Köberle, H. Küng); "Petrus der Fels" (J. Ringger, J. Schmid); "Das Petrusamt in der Urkirche" (E. Stauffer, K. Hofstetter). On each topic one author presents the Protestant, another the Catholic position.

W. R. BOWIE, *The Living Story of the New Testament*, illustrated by D. Rosa (Englewood Cliffs, N. J.: Prentice-Hall, 1959, \$3.95), x and 183 pp., 23 color plates, 25 text-drawings.

In simple, direct fashion, particularly apt for young readers, B retells the story of the NT from Bethlehem to Rome. Many colorful and dramatic illustrations highlight the narrative.

H. DANIEL-ROPS, *The Church of Apostles and Martyrs*, trans. A. Butler (London: J. M. Dent; New York: E. P. Dutton, 1960, \$10.00), xii and 623 pp., 4 maps.

This is the first volume of the author's *Histoire de l'Église du Christ* and the third such volume to make its appearance in English. The French edition was first published in 1948. Beginning with the early Church described in Acts and the Epistles, this volume offers a somewhat detailed survey of nearly four centuries of Church history down through the reign of Theodosius. The text is accompanied by maps, a chronological table, a bibliography and an index.

E. FASCHER, *Sokrates und Christus. Beiträge zur Religionsgeschichte*. (Leipzig: Koehler and Amelang, 1959, DM 15), 464 pp.

The present work is a collection of nine of F's articles, some previously published in various journals, which point out how living tradition links our present culture to the ancients. The topics are divided roughly into three groups: (1) the writing and understanding of history among the ancients, (2) the relation of early Christianity to Greek philosophy, especially to that of Socrates and Plato, and (3) the great figures of the NT: Jesus, Peter and Paul.

M. GUARDUCCI, *The Tomb of St. Peter. The New Discoveries in The Sacred Grottoes of the Vatican*, trans. J. McLellan (New York: Hawthorn, 1960, \$4.95), 200 pp., illus.

Originally published in Italy as *La Tomba di Pietro* (Rome: Editrice Studium, 1959), this popular study of the Vatican graffiti is now translated for the English reader and carries an introduction by H. V. Morton. The authoress, Professor of Greek Epigraphy at Rome University, argues that the many super-imposed, cryptic scratchings on "Wall G" and the "Red Wall" of the necropolis under St. Peter's Basilica strengthen the tradition that Peter was buried there. Her initial chapters situate her exhaustive study of these graffiti in the general context and the profuse illustrations, diagrams, etc., contribute to the over-all thoroughness of the work.

S. G. HEDGES, *Pilgrim by Plane to the Holy Land* (London: Pilgrim Press, 1959, 7 s. 6 d.), 63 pp., 14 illus.

This brief account of H's pilgrimage to the Holy Land professedly eschews the scholarly for the emotional in its quick-moving, devotional descriptions of the tourists' highlights.

J. F. AND C. F. HOLLEY, *Pictorial Profile of the Holy Land* (Westwood, N. J.: Fleming H. Revell Co., 1959, \$5.95), 248 photographs.

A collection of familiar photographs from the Great Holy Land Library (of G. Eric Matson), each with its brief caption and thumbnail location-map. An over-all map of the Holy Land and an index of place names complete the volume.

In the Steps of Jesus, Introduction by Card. Liénart, Text and Archaeological notes by Canon René Leconte, Photographs by Frédérique Duran, trans. M. Case (New York: Hastings House; London: Constable & Co., 1959, \$8.50), 124 pp., 60 black and white, 8 color plates.

To Duran's camera study of the contemporary Holy Land, supplemented by the extensive explanatory notes of Canon Leconte, Cardinal Liénart has added an introductory recommendation. The 18 pages of text by Leconte discuss the principal places of interest in the life of Christ. Most of the familiar sites of Palestine are here pictured, plus several unusual photographs in clear, full-page reproduction.

Israel. Ancient Mosaics, preface by M. Schapiro, introduction by M. Avi-Yonah, Unesco World Art Series 14 (Greenwich, Conn.: New York Graphic Society, 1960, \$18.00), 26 pp., 32 color plates.

In this fourteenth of the Unesco Series, thirty-two full-page plates in masterfully reproduced color give vivid evidence of the individuality, strength and dignity of this art form as found in fifth- and sixth-century synagogues and churches of Israel. There are a few early Christian and late Roman examples among the plates of this large (13½ by 19 in.) volume. Schapiro and Avi-Yonah discuss matters of technique, style, inspiration, interpretation, etc., of the various pavements, principally from Hefzibah and Beth-Shean.

T. F. MEYSELS, *Israel*, Schwann Reiseführer (Düsseldorf: Verlag L. Schwann, 1959, DM 9.80), 204 pp., illustrated.

This book appears as a special edition in the *Schwann Reiseführer* series. Meysels, author of an English three-volume work on Israel, here in a pocket-sized volume incorporating the latest tourist literature, describes the more notable places and monuments of Israel which he has seen and assimilated in his own leisurely tours of that country.

C. C. MIEROW, *Saint Jerome, The Sage of Bethlehem* (Milwaukee: Bruce, 1959, \$3.50), xviii and 142 pp., 2 maps, 7 illus.

M's familiarity with the writings of Jerome and his generous use of excerpts from the Saint's correspondence lend an authoritative note to this popular life of the translator of the Vulgate. The author is Professor of Classical Languages and Literature at Colorado College.

New Testament Sidelights. Essays in Honor of Alexander Converse Purdy, ed. H. K. McArthur (Hartford, Conn.: Hartford Seminary Foundation Press, 1960, \$4.25), vii and 135 pp.

Most of the names in this *Festschrift* are already familiar to *NTA* readers: R. Bultmann ("A Chapter in the Problem of Demythologizing"), G. Kennedy ("Nothing Without a Parable"), G. Johnston ("‘Spirit’ and ‘Holy Spirit’ in the Qumran Literature"), H. K. McArthur ("The Gospel According to Thomas"), W. K. Grobel ("The Human Jesus Outside the Gospels and Acts"), G. H. C. Macgregor ("Principalities and Powers: The Cosmic Background of Paul's Thought"), G. Hedley ("New Testament Criticism and the Christian Layman"), H. J. Cadbury ("Soluble Difficulties in the Parables"). M. Bailey appends a brief appreciation and biography of Purdy and a bibliography of P's publications concludes the volume.

E. PETERSON, *Frühkirche, Judentum und Gnosis. Studien und Untersuchungen* (Freiburg—New York: Herder, 1959, \$10.75), vi and 372 pp.

The twenty-three essays in this volume by the Professor of Early Christian Literature and the History of Religions at the Pontifical Institute of Christian Archaeology in Rome were first published from 1944 to 1958, some of them originally in French and Italian. All of them have been reworked thoroughly for the present publication. The papers treat a wide variety of subjects under the headings mentioned in the title. Together they make a basic contribution to the problems of early Christianity, currently being investigated in the light of new discoveries and new methods.

Rand McNally Historical Atlas of the Holy Land, ed. E. G. Kræling (Chicago: Rand McNally, 1959, cloth \$2.95, paper \$1.95), 88 pp., illustrated, maps.

This abbreviated, up-dated edition of the 1956 *Rand McNally Bible Atlas* contains twenty-two color maps, twenty-seven outline maps, seven pages of comprehensive historical tables and numerous photographs of interest to the biblical student. Most of the material is identical with that of the larger previous edition. An index to the color maps concludes the volume.

D. S. RUSSELL, *Between the Testaments* (Philadelphia, Pa.: Muhlenberg Press, 1960, \$2.50), 176 pp.

A review of the cultural and literary background of the intertestamental period (Hellenism, the sects, the Sacred Writings and Apocrypha) forms a setting for this study of the apocalyptists, their methods and beliefs, particularly their notions of Messiah and resurrection. The author, a Scottish Baptist, is professor of the OT at Rawdon College, Leeds.

K. H. SCHELKLE, *Die Gemeinde von Qumran und die Kirche des Neuen Testaments*, *Die Welt der Bibel* 8 (Düsseldorf: Patmos-Verlag, 1960, DM 4.80), 114 pp.

This little work on Qumran and the NT reflects the interest in the subject encountered by the Tübingen *Neutestamentler* in his classes and public lectures. In it he points out similarities, differences and a relationship of common

parentage in various aspects of NT and Qumran thought and practice. A select bibliography includes titles in English and French as well as German.

G. SCHOFIELD, *It Began on the Cross. The Historical Sequel to the New Testament A.D. 39—155* (New York: Hawthorn, 1960, \$5.00), 255 pp., illustrated.

Originally published in Great Britain as *The Purple and the Scarlet* (George C. Harrap & Co., 1959), this semi-fictionalized historical narrative attempts to take up where Luke left off in reporting the story of the early Church. Weaving personal judgments and logical deductions into the known historical context, S relates the principal events in the conflict of the Church with Rome and the vagaries of the major personalities from Peter through Polycarp, making use of folklore, legend, early texts of the Fathers, etc. The author is an experienced British journalist.

M. SIMON, *Les sectes juives au temps de Jésus*, "Mythes et Religions" No. 40 (Paris: Presses Universitaires de France, 1960, 5.40 NF), 139 pp.

Dean and professor of the History of Religions at the Faculty of Letters and Humane Sciences at Strasbourg, and author of several works concerned with inter-sectarian relations of the early Church, S here makes a brief survey of the several Jewish groups contemporary with Christ: Sadducees, Pharisees, Zealots, Essenes, Alexandrine Judaism and other small sects. The work is based primarily on the unpublished notes of the late Brussels scholar Roger Goossens.

Standard Bible Atlas (Cincinnati: Standard Publishing Co., 1959, \$1.00), 32 pp., illustrated, 17 color-maps.

Seventeen Hammond maps (indexed), covering most of the historical periods of Palestine and the Middle East, twenty-four assorted sepia photos and a brief text of historical background to the Bible make up this reference brochure for youngsters.

P. A. VAN STEMPVOORT, *Petrus en zijn graf te Rome* (Baarn, Netherlands: Bosch and Keuning, 1960, paper 2.90 gld.), 169 pp., 24 figs., 17 plates.

This Dutch paperback recounts for the lay reader the historical data of Peter's stay in Rome, the evidence of the letter of Clement of Rome, and (principally) the recent archaeological data concerning the excavations, under St. Peter's Basilica. Many line-drawings and sketches of the excavations, plus a selection of pertinent photographs help elucidate the points discussed. A bibliography, chronological table and index complete the volume. The author is Professor at the University of Groningen and Editor of *Homiletica en Biblica*.

V. TCHERIKOVER, *Hellenistic Civilization and the Jews*, trans. S. Applebaum (Philadelphia, Pa.: Jewish Publication Society of America; Jerusalem: Magnes Press, 1959, \$6.00), x and 566 pp.

From 1954 to 1958 the late specialist in Jewish papyrology and the Hellenistic and Roman periods undertook the complete revision of his *Ha-Yehudim ve'ha-Yevanim* (1930) which appears here in English. It is a thorough political, economic and cultural investigation of the confrontation of Hellenism with the ancient civilizations of Palestine and neighboring lands. In the two parts of the work the author studies the Hellenistic impact in Palestine and in the Diaspora. There are extensive appendixes, notes, bibliography and index.

C. TRESMONTANT, *A Study of Hebrew Thought*, trans. M. F. Gibson (New York—Rome: Desclée, 1960, \$3.75), xx and 178 pp.

The second edition of *Essai sur la pensée hébraïque*, upon which this translation is based, appeared in 1956. The present version contains a foreword by J. M. Oesterreicher. The author attempts to discover "the organic structure of a metaphysics which is truly, though implicitly, contained in the Bible." Under the categories of creation, anthropology and understanding, he compares biblical thought with Greek philosophy (notably Neo-Platonism) and with modern philosophy (especially the thought of Bergson).

W. C. VAN UNNIK, *Evangelien aus dem Nilsand*, mit Beiträge von J. B. Bauer und W. C. Till (Frankfurt am Main: Verlag Heinrich Scheffler, 1959, DM 16.80), 223 pp., 12 plates.

The main part of this semi-popular introduction to the Nag Hammadi discoveries was translated by J. Landré from *Openbaringen uit Egyptisch Zand*. It introduces the reader to the history and contents of the finds, the nature of Gnosticism, and four of the works contained in the MSS. J. B. Bauer discusses the question of genuinity as applied to the sayings of the *Gospel of Thomas*; W. C. Till comments on the work of editing and publishing the MSS. Besides a select bibliography, the appendixes contain translations of the *Gospel of Thomas* (H. Quecke, S.J.), the *Gospel of Truth* (H.-M. Schenke) and the *Apocryphon of John* (Till).

W. C. VAN UNNIK, *Newly Discovered Gnostic Writings. A preliminary survey of the Nag-Hammadi find*, Studies in Biblical Theology No. 30 (Naperville, Ill.: Allenson, 1960, \$1.75), 96 pp.

This English translation of *Openbaringen uit Egyptisch Zand* (The Hague, 1958) was made by H. H. Hoskins. It is substantially unchanged and does not contain the additional material in the German work described above.

ADDITIONAL BOOKS RECEIVED

R. M. AFNAN, *The Great Prophets. Moses—Zoroaster—Jesus* (New York: Philosophical Library, 1960, \$5.00), x and 457 pp.

A. DIRKSEN, C.PP.S., *Elementary Patrology. The Writings of the Fathers of the Church* (St. Louis, Mo.—London: B. Herder Book Co., 1959, \$4.00), xiv and 314 pp.

Gregorii Nysseni Opera, ed. W. Jaeger (Leiden: Brill) Vol. I. *Contra Eunomium Libri, Pars Prior, Liber I et II (Vulgo I et XII B)*, ed. W. Jaeger (1960, 48 gld.), xv and 409 pp.

Vol. VI. *Gregorii Nysseni in Canticum Canticorum*, ed. H. Langerbeck (1960, 65 gld.), lxxxii and 490 pp.

Continuing Brill's publication of the *editio princeps* of Gregory's works, these critical recensions of the texts are the fruit of long, painstaking labor by accomplished philologists.

J. HEIJKE, C.S.Sp., *St. Augustine's Comments on "Imago Dei." (An Anthology from all his works exclusive of the De Trinitate)*, Classical Folia Supplement III (Worcester, Mass.: J. M.-F. Marique, S.J., Holy Cross College, 1960, \$3.00), 95 pp. With brief descriptive captions 142 selections

from Augustine's writings are here presented, the sequence for the most part following the order in which the original works were written. Chronological and alphabetical lists of the texts are provided, and there is a table of quotations from Holy Scripture. One observes that more than half of the quotations are from the NT. There is also a table of the various aspects of the doctrine on *imago*. This little work should prove valuable for the investigation of this aspect of biblical theology.

P. MACKENDRICK, *The Mute Stones Speak. The Story of Archaeology in Italy* (New York: St. Martin's Press, 1960, \$7.50), xiii and 369 pp., 171 illus., maps, plans, tables.

A. C. MACINTYRE, *Difficulties in Christian Belief* (New York: Philosophical Library, 1960, \$3.75), 126 pp.

The Missionary Church in East and West, ed. C. C. West and D. M. Paton, Studies in Ministry and Worship No. 13 (London: SCM Press; Naperville, Ill.: Allenson, 1959, paper \$2.00), 133 pp. Eight participants of the International Ecumenical Institute at Bossey investigate the missionary nature of the Church today.

Pamphlet Bible Series, ed. N. J. McEleney, C.S.P. (New York: Paulist Press, 1960, \$.75 each).

6. *The Book of Leviticus*, C. Stuhlmüller, C.P., 96 pp.

7 and 8. *The Book of Numbers*, F. L. Moriarty, S.J., 96 pp. each.

The three latest numbers to appear in the series have a special interest for our readers, because both authors have appeared in our pages as authors and abstractors, and Father Moriarty has for some time been Associate Editor of *NTA*.

A. RÉTIF AND P. LAMARCHE, *Das Heil der Völker. Israels Erwählung und die Berufung der Heiden im Alten Testament*, trans. J. E. Guntli (Düsseldorf: Patmos-Verlag, 1960, DM 4.80), 109 pp.

Who's Who in the Bible. An A B C Cross Reference of Names of People in the Bible, ed. A. E. Sims and G. Dent (New York: Philosophical Library, 1960, \$3.75), 96 pp.

LIST OF ABSTRACTORS

Where no city is mentioned abstractors are from Weston College. Heythrop (England), Innsbruck (Austria), Los Gatos (Calif.), Louvain (Belgium), Maastricht (Holland), Montreal, West Baden (Ind.), and Weston designate theological seminaries of the Society of Jesus in those cities.

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